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The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME LX.

Jackson, Miss., February 3, 1938

NEW SERIES
VOLUME XL. No. 5

Who's Who and What's What

First Church, Austin, Texas, of which Dr. S. G. Posey is pastor is enlarging its building to take care of 1,200 more in the Sunday school.

Dr. A. W. Beaven, president of Colgate-Rochester Divinity School in New York State, made the annual address on Founder's Day at Furman University, Jan. 17.

Dr. R. C. Campbell resigns as mission secretary in Texas to accept a call to Immanuel Church, Little Rock, effective March 1. The Texas Board meets Feb. 8 to elect a secretary.

We heard last week of a Baptist who boasts that he has been saved by grace, not by law; yet he is opposed to tithing because he finds no law for it in the New Testament!—Baptist Messenger.

Wesson Baptist Church has been the mother of a number of Baptist preachers. Henry Price, one of her sons, is at DeQuincy, Louisiana, a very successful pastor. Benny Sandifer is pastor over in Arkansas, at Arkansas City. J. H. Kyzar is pastor at Drew. Jack Bridges is pastor at Zebulon, Georgia. Joe Bryant is in evangelistic work, with headquarters at Port Neches, Texas.

Occasionally poems of the Rev. Charles Granville Hamilton of Aberdeen, Miss., have been published in The Baptist Record. Those who read them will be interested to know that Mr. Hamilton has recently issued a pamphlet containing a selection of his poems under the title of "South." And all who are interested in the literature of the state will be glad to greet the new publication.

All pastors in the southwestern part of the state are invited to share the fellowship of the Pastors' Conference at McComb Feb. 14, beginning at 10 a. m. The program includes an inspirational message from T. W. Green; Devotion by L. J. Snelgrove, and "Christianity from various denominational viewpoints." The Baptist viewpoint will be presented by Rev. W. R. Cooper; the Methodist viewpoint by Rev. Otto Porter; the Presbyterian viewpoint by Rev. Chas. E. Guice; the Nazarene viewpoint by Rev. E. J. Miller. The song and praise service will be led by Rev. S. J. Rhodes.

We have never owned a gun of any kind, except a pop-gun. A great deal of money is wasted in guns, and lots of people have gotten into trouble because they carried guns or had them convenient. But we would not at a time when houses are being burglarized, start a campaign for destroying all the guns in a community; and especially would we not advise turning them all over to the burglars. By the same reasoning, we are not an advocate of a big navy and a big army. We should like to see the appropriation for these objects greatly reduced. But in the name of common sense it does not seem to be a good time to start a campaign for reduction of armaments when other nations are gone mad and running amuck, killing and laying waste any country that is unprepared to resist. Pacifist? Yes we are willing to be called a pacifist, but not a fool pacifist. It is not a good time to discharge all your police force when the town is full of footpads. And anybody who would favor such a step—well a commission on sanity is in order.

TO BE SEEN OF MEN

Jesus in the Sermon on the Mount gives one section to the consideration of the motive that prompts and produces religious service. Indeed he goes deeper than the motive to service, he gets down to the motivating cause of the whole life. This he represents as single hearted devotion to God. And the operation of this central motive he likens to singleness of purpose or vision in contrast with seeing double. And Christians need to look carefully to the question of whether or not they are seeing double, being doubleminded.

But this brief word is not intended to cover the whole subject. Jesus says that our service to God, or what ought to be service to God may be vitiated by trying to secure the favorable opinions of men. This is eye service because it is meant to catch the eye of men. It is lip service because the lips alone are engaged in worshipping God while the mind or heart is turned somewhere else.

We are all familiar with the three forms in which Jesus says that men destroy the essential quality of religious service by looking around to see what effect it is having on men. One of these is in the act of fasting. Jesus says, "Don't do this to be seen of men." It is a matter between you and God, as every religious act is primarily. Then he says the same thing about giving alms. We must be sure that this is done to honor the Lord and not that we may receive approval or praise of men. And then he speaks more at length of praying. Surely this is a matter between the soul and God, and yet there is the constant temptation to desire the good opinion of people. Whenever in any act of worship or service a man is diverted from looking straight at God to taking side glances at men to wish for their approbation, the whole purpose of the religious act is perverted and destroyed.

Of course Jesus did not cover all religious acts in which this temptation arises. Their name is legion, and we must watch for them. He gives us three examples, which are like the "examples" we used to have in arithmetic, that we may know how to work the "problems" which follow. The examples were worked out for us; the problems we must work out for ourselves.

With all affectionate solicitude we call attention to one of these problems. Let's see if we can state it clearly and correctly. We are thinking of the problem of being an "orthodox" believer in the supernatural nature of our religion, including the plenary inspiration of the Bible, the deity of Jesus, the virgin birth, the substitutionary atonement, the bodily resurrection of Jesus, the certainty of the resurrection of all men, the second coming of Christ, the final judgment, a literal heaven and a literal hell. If there is anything else that any fundamentalist wants to put in, let it go in.

The editor of the Record has lived long enough in this part of the world, has preached enough over the country, and has written enough about the Bible, we think, to prevent any questions as to his orthodoxy and fundamentalism. He doesn't mind being classed as a Fundamentalist, spelled with a capital F. Yea he glories in it, and has no fellowship with unbelievers who question any of these or any other Bible doctrine.

Now having said this with all clearness and emphasis, let him say this, that he has no sort

of sympathy with nor fellowship with the man who is orthodox for revenue only; that is for the man who proclaims his orthodoxy from the house-top in order to be seen of men, to be praised of them, to attract attention to himself, to secure adherents to himself and personal followers. That there are some such is just as evident as that there were Pharisees who stood on the street corners and barked out their prayers that every passerby might see how religious they were. It is simply to turn the highest and most sacred functions of religion into a means of personal aggrandizement or profit. Some simple souls may be deceived by it, but the honest servants of God are disgusted with it. All of us dislike to see the truth thus brought into contempt by the modern Pharisee.

Whenever you hear somebody with limited mental development talking loudly about how honest he is, you immediately are afraid he's trying to put something over on you. And whenever it becomes necessary for a preacher to vociferate about his orthodoxy, you can't help but fear he is trying to rabbit foot somebody for his own profit or aggrandizement. You won't have to wait long until you will hear the super orthodox fundamentalist trying to convince the world that he and one or two others are the only ones on earth that have the genuine gospel.

In a recent list of the names of young men from Mississippi finishing their work this session at the Louisville Seminary, which was sent to us, that of Rev. C. B. Hamlet was omitted. Keep him in mind.

The editor drove down to Ellisville Sunday to speak three times at the Baptist church. He preached for Pastor Otho Eure morning and evening, and spoke at 6:15 to the Baptist Brotherhood of Ellisville. It is a fine group of laymen. The men of Jones County are leading the state in the organization of brotherhoods and in attendance at their meetings. Recently at a county meeting there was the biggest attendance of men possibly ever assembled for a Baptist men's meeting in Mississippi. The Ellisville church was one of the earliest to send the Record to every family. It was a joy to preach to these fine people, some of whom were friends of long standing. We were most hospitably cared for in the home of Pastor and Mrs. Eure who are held in high esteem by all the people of this city.

To the members of Bethel Baptist Church (Pearl River County): The Baptist Record begins with this issue to be a regular weekly visitor into your home. It is the desire of the pastor that you read it carefully and prayerfully. It is as good as anything you can find beside the Bible to bring before you the ideals of God. It should be the best ally of the Bible in helping you to become more intelligent Christians. The writer of Proverbs said in one place (4:7) "Wisdom is the principal thing; therefore, get wisdom; and with all thy getting get understanding." He meant just ordinary common sense about practical, everyday affairs. The Record will bring information and inspiration so that you will know what your great denomination is doing and is trying to do in the name of Christ. Let its regular Friday visit remind you of your God and his church and your duty to him and it, as well as to remind you of your happy privilege in having a part in carrying on so great a task.—Eli Callahan, Pastor.

Sparks and Splinters

Cliff Temple Church, Dallas, Wallace Basset pastor will double the capacity of the church auditorium.

Total Home Mission receipts for 1937 were \$471,204.93, or more than eleven per cent above the previous year.

Pastor W. A. Greene is preaching to more people at Waynesboro than ever in his ministry and all is going well in the church.

"We are calling on the pastors in our association to join us, and to ask their people to join us, in praying for a great revival in our country."—Hazlehurst Messenger.

Do you believe in Santa Claus?.. Somebody does, for it is said that the average American citizen spent \$38.46 for Santa Claus, and the average Southern Baptist gives only \$6.51 a year to religion.

The severest intelligent test that a young man is subjected to is to be advertised as the most intelligent boy in college. And as for beauty test, there is little hope that the successful candidate will ever recover.

The grand jury in Johnson County, Arkansas, unanimously petitioned the State Revenue Commissioner last week to revoke the license of every beer dealer in the county. They charged that the beer parlors are the fountain-head of crime and that the dealers observe no law of God or man.

Rev. Wayne Alliston has been called to Turner Memorial Church in Ft. Worth, Texas. He was pastor here some years ago, but came back to Mississippi, and was pastor at Houston, Water Valley and Columbia; also superintendent of the Baptist Hospital, and state director of the W. P. A. He has not announced his decision.

Scarce as hen's teeth are the cases where preachers or missionaries or religious leaders come out of a home into which the denominational paper does not go. The spiritual vitamins from A to Z are found in the pages of the weekly religious paper. Strong men and women in the kingdom of God are not raised on movies and cocktail parties.

"They do not raise 'em like this on lollipops," was the inscription we saw under the photograph of a healthy, vigorous looking child. The mother had been careful of her diet, not only abstaining from hurtful things, but supplying the things that build up. Our homes ought to be as careful of the reading that the children have. Keep the Baptist Record there all the time.

Rev. W. P. Davis, student at the Southern Baptist Seminary, has been called to the Jordan Baptist Church, Eagle Station, Ky. This is one of the oldest Baptist churches in Carroll County. Brother Davis is a graduate of Mississippi College and was for eight years pastor of Beulah Baptist Church, Hinds County, Mississippi. His last pastorate before entering the Southern Seminary was Druid Park Baptist Church, Baltimore, Maryland. He served this church while a student at the Eastern Baptist Seminary, Philadelphia, Penna.

Inverness Baptists enter the New Year with the brightest prospects. The church has moved up to full time preaching, and put the Baptist Record in the church budget. That means that the paper will go to every home on our list every week. Results are coming in already, for last Sunday the Sunday school was the largest in many months, and the congregation was exceptionally good. We are trying the volunteer plan for the canvass. Ninety per cent of the entire budget has been pledged by volunteers who come to the church on Sunday or go see the treasurer, Mr. R. A. Melton. Many of our members are non-resident, and that fact with others, will keep us from enlisting 100 per cent. We take an offering every Sunday for the Orphanage Building Fund.—C. W. Baldridge, Pastor.

A former Catholic nun was received for baptism recently into Grace Baptist Church, Nashville.

The McComb Daily Journal pays a fine tribute to Dr. J. W. Mayfield in an editorial written by Mr. O. C. Miller.

Dr. R. Q. Leavell, Home Board Evangelist, will conduct a city-wide evangelistic campaign in Houston, Texas, in March.

In Ripley, Mississippi, the President's birthday was celebrated by an oyster supper, the proceeds of which went to fight infantile paralysis.

Rev. Norman L. Roberts has been called to Northside Church, Weatherford, Texas, and will live at Weatherford while taking special work at the Southwestern Seminary.

After a trip to Mexico, Home Missionary J. W. Beagle said that religious services of both Catholics and Protestants were being conducted without interference by the government.

Rev. John Herndon Wright, pastor of Boulevard Church, Memphis, died Jan. 21 after a long illness. He was born in Virginia, educated at Union University and had long pastorates in Nashville and Memphis.

Dr. W. S. Allen, president of Jno. B. Stetson University in Florida, paid our office a pleasant visit last week. There is no more aggressive school man in the South than President Allen, and few colleges have grown in the past few years like Stetson.

St. Charles Ave. Church, New Orleans, recently celebrated its fortieth anniversary, and Pastor Everett Gill, Jr., his fourth. In the past year there has been a ten per cent gain in membership, and a fine program is made out for 1938.

We are sorry to lose brother J. E. Barnes from Mississippi. He goes back to his native state of Alabama. Few men have done so faithful and effective work as he has done on the Gulf Coast. We feel a great loss in his going, and pray that he may be abundantly blessed in our neighbor state. He leaves Ocean Springs Feb. 1.

Certainly the gospel of Jesus Christ will transform and energize all our social relations. But the man who preaches what he calls a "social gospel" is like a man who grasps the ax by the head and tries to cut all the trees down with the ax handle.

Do you believe or preach that sanctification is a continuous process? Then let us all practice what we believe by getting better and better all the time and doing more and more from year to year. Unless a church is doing more for the spread of the gospel from year to year there is something wrong with the process of sanctification.

"Happy is he that judgeth not himself in that which he approves," Romans 14:22, which being translated into present day speech means that the man who condemns the agents and agencies which work for temperance is only condemning himself. Some people take a hydrophobic fit whenever the Anti-Saloon is mentioned. They are afflicted with a fatal malady. And the present day tendency to speak contemptuously of anything as Puritanic only shows how satanic is the man who opposes a high standard of righteousness.

We were shocked by reading in last week's Alabama Baptist an announcement of the death of Dr. L. O. Dawson of Birmingham. Dr. Dawson and the present editor of the Record entered the Louisville Seminary together and finished together three years later. He and J. W. McCollum, afterwards missionary in Japan, were like David and Jonathan. Dawson was for many years pastor at Tuscaloosa, and his body was buried there. For the past thirteen years he has taught the Bible at Howard College in Birmingham and preached in a nearby church. He was one of the finest spirits we have ever known, and deservedly one of the most popular and influential men. He contributed for a long time a department in one of the daily papers in Birmingham, and his articles in the religious press were eagerly and widely read. He died of pneumonia January 14, leaving his companion of many years, and two sons.

Rev. H. W. Ellis formerly pastor at Columbia, Miss., has recently become pastor at Green Briar, Tenn.

The province of Madras (about the size of California) in India is under prohibition law. Gandhi is an earnest advocate of prohibition.

Dr. and Mrs. B. Locke Davis are taking a brief vacation in Tampa, Fla., where Mrs. Davis' father, Dr. G. H. Crutcher, is pastor of Riverside Church.

If the truth, all the truth, were told at some funerals, it would be made clear to people that many deaths are caused by doing on Sunday what the Lord has commanded us not to do.

Rev. W. I. Allen may now be addressed at Louisville, Miss., Route 4, where he is pastor of Shiloh and Evergreen churches. The fifth Sunday meeting will be held with Evergreen church, Jan. 30.

Good news comes to us of the progress made in the First Church, Wellington, Kansas, where Rev. Barney Thames is pastor. He keeps them busy and all keep happy. The Lord sent Barney out there where he could have room to expand, and where the people needed him.

The Word and Way very properly commends the example of President Roosevelt and the representatives of business, big and little in getting together for the discussion of their problems. That is much better than fighting it out in the newspapers and over the radio. A man does not always talk to you like he talks about you. In the former he is much more apt to talk sensibly and courteously.

All of us believe in the separation of church and state, but there seems some difficulty in locating the line of separation. How would you like to draw it just this side of the tax collector? Would you like to have the state exempt your church property from taxation? Would you like for the state to take care of the poor in your church? Do you think that preachers and priests should be exempt from poll tax? When all these questions are answered, maybe some more will be waiting for us.

Sometimes efforts are made to decry the democratic principles in church government on the plea that it is less efficient than the more closely organized bodies. But had you figured out how the principle of independence in religion has worked out in fact. There were times when Baptists in Mississippi were near the bottom of the list numerically, but now they have about as many as all the rest of the denominations put together. More specifically in south Mississippi Methodists outnumbered Baptists. Today Baptists outnumber them two to one. The principle of freedom and personal initiative is a Christian principle. The gospel truth is still like leaven, it permeates the mass. "It is not by might nor by power but by my Spirit, saith Jehovah of hosts."

There are some people in the world who undertake to subject God and all his workings to the metaphysical scalpel of the professional psychologist. Of course they do not call it that but that is what it is. They undertake to explain psychologically all Christian experience or experiences. They put the "smear" of every emotion on the glass plate of their laboratory and call in the expert microscopist and tell him to adjust his instrument and analyze all that goes on in the name of religion. Just watch the human spirit as it reacts to the Spirit of God and see what goes on. Then they proceed to dictate to their stenographer the results of this psychoanalysis, and a new book is born which none but the psychological elite can understand, or care a fig about. They thus pretend that some little pompous pustule has discovered psychic reactions to the presence of God. Umph! Please give us the testimony of some humble soul who can say "I found the Lord." We had rather have the witness of somebody who can say, "I have found Him of whom Moses and the prophets wrote" than to be befuddled with the words of a man who does not know how to say, "Blessed is the man whose transgression is forgiven, whose sin is covered."

SERVING CHRIST TODAY

"Ye serve the Lord Christ," Col. 2:24
Sermon Sketch by Rev. Otho Eure,
Pastor Ellisville Baptist Church

(Jones County Associational sermon and requested for publication.)

"The British government has a great tract of mahogany timber in Africa south of the Sahara Desert. They were holding this timber for future use. They stationed there a corps of trained foresters to protect this valuable timber from diseases, fires, and any hazard that might threaten the timber. In their scouting around they became acquainted with the natives. Just north of this tract of timber and just south of the Sahara Desert, there was a tribe of natives that had determined upon racial suicide for they found that the Sahara Desert was encroaching upon their territory. It was coming at the rate of one to two miles a year. There would soon be no territory left for the tribe, so they were committing suicide by not allowing any births in this tribe. This was of concern to the foresters and they began to see in due time that the desert would soon be on the forest. Then they made a scientific survey and planted shrubs, trees, bushes, etc., in the part of the on-coming desert. This offered a definite resistance to the sands that was threatening them and in this way they were able to stop the progress of the desert. "Where there are no visions, the people perish."

These men took their work seriously. Instead of just falling back in the face of opposition as did the natives and as some do when sin approaches, they tried to overcome.

God revealed his will in visions to his people. Abraham, Jacob, Moses, Isaiah, Zachariah, John the Baptist, Paul, Cornelius and John of Patom all received visions from God. They received visions from God because they were in tune with God, and we too, may receive them when we are in tune. The radio beam is used to guide airplanes in their course from one field to another. So long as they stay in their course the signals come clear and strong, but when they stray from their course the signals become weak and finally fade away. So with many of us, we have strayed off the course and the signals are weak.

Men of vision are in demand in every walk of life, to establish a business or church and to keep it going. Have you ever noticed a business flourish in one generation and decline in the next? Have you seen churches flourish, decline and flourish, depending upon the vision of the leaders. People without visions are inclined to think that others have none. "Ye serve the Lord, Christ," Galatians 3:24. The noblest ambition measures the man. Are we being measured by our ambitions to serve Christ. Talk to many people for a short time and you will be able to place them by the conversation. "If ye have not the spirit of Christ, ye are none of His." This is a very drastic quotation by Paul but certainly there is not one that would dare deny it. Kagawa is radical compared with conventional Christians but few people are willing to accuse him of not having the spirit of Christ. We, as Christians, are called to live a life of courageous, sacrificial service. A young Mexican girl found Christ and immediately began to win souls to Christ among her own people. When someone asked her about her work and why she did it she answered, "I found Christ, therefore I became a missionary." If all Christian people had this spirit we would have a wonderful revival in our communities but it takes courage to live according to our convictions and not bend to the popular opinion. It even takes courage to live a "conventional" life and many of us are not able to keep this stand by Christ since many of us shun conventional acceptance of Him. Douglas, great-grandson of the Douglas of political fame, came before the Baptist ministers' conference in Washington, D. C., to speak, as a result of their invitation. Before he started he very frankly said to the ministers, "I am a Catholic." There

MISSISSIPPI WOMAN'S COLLEGE

"Brethren, pray for us." I Thes. 5:25

Did you men ever stop and think what you would do if you were a woman? Well, I have. But being a married man that is all I ever did do about it. And that is all that I would advise any married man to do about it if he wants to live and do well. Suppose some of you batchelor brethren say a word along that line. For you can say it and get away with it.

Now here is what happened. The trustees of Woman's College have been asked to say a few things about dear old Woman's College. And I could say dear old Blue Mountain College and dearest old Mississippi College. Notice I said dearest in reference to Mississippi College not because it is any better than Woman's College and Blue Mountain College, but the brethren must not say too many sweet things about the sisters. So the trustees of Woman's College asked me to write the first article. I think the reason they had for doing so was to see if I got hurt. Being not overly bright I said I would, so here I go. So if anybody wants to shoot me for this article spare the weak and shoot some of the strong.

But in all sincerity, may I ask all Mississippi Baptists to do just two things for our school at Hattiesburg, it is ours is it not?

I heard a good woman make a fine speech, in fact I would have called it good preaching if I believed in women preaching, but it was a good speech from a great and good woman and did me lots of good. And she made it to some laymen and preachers. She closed by saying with all her soul, "Brethren, pray for us." Honest, now men, have we prayed as much for our women as they have prayed for us? Have we? I firmly believe that we men are way behind in our praying for our women. And never was there a better time to catch up than now. Now, say amen. I feel that every young woman in our two fine schools plus the thousands that we feel that our Lord will yet lead to them has a right to say to all God's men and women everywhere, "Brethren, pray for us."

We men alone could pray all our schools, and churches and even ourselves up to the standard of our Christ, if we only would get at it. For does not the word of God say "The effectual fervent prayer of a righteous man availeth much." Not only could we pray ourselves and our churches and our schools up to the standard of Christ, but we could pay our schools up to the standard of man. Like it or not men have some standards that we have to go by whether we like it or not.

So that leads me to one thing that I started out to say. And that is this: For the sake of the young womanhood of Mississippi let all of us, both men and women, pray definitely at this time for Mississippi Woman's College. Pray that it will be placed back on the standard list of the Southern Association of Colleges at the meeting of that body in March of this year.

The other thing that I am pleading with you to pray for is that the remainder of the endowment shall soon be raised. So please join us each day between the hours of eleven and twelve and pray for this and all the other colleges of Mississippi Baptists.

"Brethren, pray for us." Thank you.

W. A. "Slick" Greene

At the funeral services of Dr. J. W. Mayfield the large auditorium was crowded with people standing around the edges of the room. The music by the organ was sweet and appropriate. The service was conducted by Dr. W. T. Lowrey, assisted by President D. M. Nelson. The platform was occupied by visiting preachers. The thirty or more deacons were active and honorary pall bearers. The burial was in Hollywood Cemetery near the city of McComb.

are many occasions if we as Christian people ought to confess Christ.

AN OPEN LETTER TO BAPTIST HUNDRED THOUSAND CLUB MEMBERS

By J. E. Dillard

Dear Club Members:

On behalf of the other Baptist Hundred Thousand Club members, and on behalf of all the agencies of the Southern Baptist Convention, and on behalf of our dear denomination I thank you for your help in reducing the debts upon our Southwide agencies. But for your help and that of others like you who have been willing to do a bit "over and above," our denomination would still be in the darkness of debt, if not in the dungeon of despair.

The members of the Baptist Hundred Thousand Club have paid \$780,000 on these debts. This means a saving in annual interest charges of enough to pay the salaries of 58½ foreign missionaries. Aren't you glad you had a part?

The time has now come for us to make a special effort to increase the membership of the club. You want to help, don't you?

Well: (1) Be sure to keep your own membership dues paid up; (2) tell your pastor you will help him promote the club in your church; (3) pray about it, talk about it, write about it, and see if you can't get at least one new club member.

You remember the poem about the little drops of water and little grains of sand? Well, you do your best and I will do my best, and the Lord will give us victory.

Yours for a debtless denomination,
J. E. Dillard

A NEW YEAR RESOLUTION

I will take time from every day
To cheer some one on life's rough way;
To lend another a helping hand,
To help some fallen one to stand,
And some just debt to love repay.

With all my heart I will inveigh
Against the things that make life gray.
And to live worthily and grand
I will take time.

I will make serving cheerful play
That I may quickly rout dismay,
'And see delight and hope expand
Till all around is fairyland.
To do the thing love would essay
I will take time.

—Wm. James Robinson.

Kansas City, Mo.

HE LEADETH ME

In pastures green? Not always. Sometimes He
Who knoweth best, in wisdom leadeth me
In weary paths where heavy shadows be,
Out of the sunshine, warm and soft and bright,
Out of the sunshine, into darkest night.
I oft would faint with sorrow and affright
Only for this: I know He holds my hand,
So whether led in green or desert land
I trust, although I may not understand.

Besides still waters? No, not always so;
Oftimes the heavy tempests round me blow
And o'er my soul the waves and billows go,
But when the storms beat loudest, and I cry
Aloud for help, the Master standeth by
And whispers to my soul, "Lo, it is I!"
Above the tempest wild I hear him say,
"Beyond the darkness, lies the perfect day,
In every path of thine I lead the way."

So, whether on the hilltop high and fair,
Or in the sunless valleys where
The shadows lie, what matter? He is there!
And more than this, where'er the pathway lead,
He gives to me, no helpless broken reed
But His own hand, sufficient for my need.
So where He leads me, I can safely go,
And in this blest hereafter I shall know
Why in His wisdom, he has led me so.

—Author Unknown.

At Newton this is B. A. U. month. Pastor Morris is teaching the book, "Building A Christian Home." One addition last Sunday.

EDITORIALS

THE CHURCH

In a previous article we sought to learn what we could from the word "church" as it is found in our English language and the word ekklesia as it is in the original New Testament. Now we take up the phrase "the church" as it is found in the New Testament. The study of language ought to be an exact science, at least when we come to read the Bible. It ought to be as exact as mathematics, and we who believe in the fully inspired word of God believe that it is as exact as an algebraic equation, that the Spirit of God put the truth into the exact words which would convey his truth to men.

This means, when applied to the subject under investigation that "the church" is a phrase which has a definite and fixed content, that is that it conveys an idea which may be definitely known, and which will mean the same thing in every part of the Bible and in every part of the world. The New Testament writers use the phrase "the church" as having a well understood meaning, and as setting forth a definite institution.

If they had used the indefinite article instead of the definite article; if they had said a church instead of the church, or an assembly instead of the assembly, it would not have been distinguished from other assemblies, made up of other kinds of people and come together for other purposes. But they used the words "the church," and the churches, as already denoting a group or assembly of people who were brought together by a common faith, under a common impulse of the Spirit and with a common purpose and task assigned them. They took, they had to take, a word used in a general sense for any sort of assembly, they put the definite article before it, and made it a label to be attached to a specific group, distinguished from all other groups and moulded into a definite and permanent institution. This will be borne out by the practically universal employment of the definite article wherever the word church or churches is used.

This means two things, first that the assembly of believers, their being incorporated into one body had become a natural result of their attachment to Christ, and a permanent necessity for the maintenance and propagation of their faith. Second, that this body of believers had a recognized character and quality which made them distinct from every other organization, and easily identified wherever they were found.

"The church" came to have a meaning as easily and clearly understood as the sun or the moon or the stars. The idea of an institution or organization through which the believers should carry on their work came naturally to take form and substance. It was not imposed upon them from without; it was produced from within. There was something in the disciples which drew them together. That which bound them to the Lord Jesus bound them to one another. Without foreseeing it, without planning it, they were formed into a church, an assembly, an organic unit.

When was the first church organized? Who knows? What difference does it make? No man can put his finger on the date, nor point to the number on the calendar. Where was it? What does that matter? The first thing they knew it was there. They were in it. They were it. There was "the church" in Jerusalem, the church in Judaea, the churches in Galatia, the churches in Asia, the churches in Macedonia. They just seemed to sp. g up. They came into being overnight. Wherever the seed of truth was sown disciples were made and churches were born. They became a natural and necessary expression of fellowship, an inspiration to holy living, a means of edification and the agencies for the support and spread of the gospel.

There was no visible link which bound these churches to one another. They were as free and independent as the waves of the sea. But there

was no trouble in identifying them. They had a common salvation, a like precious faith. There was one Lord, one faith, one baptism; one God and Father of all who was over all and in all and through all. These disciples had no trouble in locating the church wherever they went, and easily found their place in it. They were all alike and there wasn't any other organization on earth like "the church."

FITTING INTO GOD'S PLAN

Recently in these columns we discussed the balancing of God's purpose with a life to correspond to it. That is our understanding of what Paul has to say in the twelfth chapter of Romans about the gospel fruiting in practical Christian living. But God not only has a purpose for us which we should make it our business to fulfill, but He has a plan for us into which we are to fit ourselves if His purpose is ever to be fulfilled. That plan is also given us in the first and second verses of this twelfth chapter of Romans.

That plan is simple and can be easily understood by anybody who takes time to read the words carefully. We are to put ourselves absolutely into God's hands and possession with entire surrender of our bodies to His direction, control and use. The words of Paul are "Present your bodies . . . to God."

Nothing can be done for us until this is done. All the provision for the making over of our souls, the transfiguration of our spirits, the renewing of our minds is without effect until this is done. All the machinery of a cotton gin is to no purpose, all the power that sets it in motion and keeps it running is so much wasted material and energy unless the cotton is dumped into the gin. All the elaborate and expensive equipment of the factory is to no purpose unless the raw materials are brought in and allowed to go through the process of manufacturing. These materials are what the factory is for. The finished product is the end for which the machinery was made and set in motion. Idle wheels are a tragedy of disappointment.

Just so the whole gospel story is no more than a beautiful fable if it is not allowed to produce saints, and restore men to the likeness of God. The beautiful story of the birth of Christ is no better than a fairy tale if we do not give the Lord a chance at making us all over again. The whole solemn history of the death of Christ is meaningless unless we place ourselves where the crucifixion becomes the agency of redemption. The glorious resurrection of Jesus from the tomb, His victory over death and His enthronement at the right hand of God ends in futility and vanity, unless we put ourselves where we may demonstrate the power of His resurrection, and know experimentally the exceeding greatness of His power, according to the might of His strength which He wrought in Christ Jesus. All the costly provision for the redemption and restoration of the human race is but a tragedy, if we do not present our bodies to God. Then indeed Christ died for naught, and we frustrate the grace of God.

The only way the purpose of God can be carried out in us is to give to Him these bodies of ours. They are the instruments through which we do everything that we do in this world. They are the instruments through which God is going to work to carry out His purpose of grace in the world. All the plan and purpose of God pivot on this one thing. All of our hope for transformation, for proving what is the will of God, hinges on this one thing, giving our bodies to God.

These hands must be His hands. These feet His feet; these eyes His eyes; these ears His ears; this brain His brain; this heart His heart. This is what is meant by "holy"; it all belongs completely and solely to God, and is to be used in his service, just as everything about the tabernacle and the temple was holy, that is used only for God's service.

A living sacrifice, that is offered to God and accepted of God, but not consumed by fire as were those on Jewish altars. These sacrifices,

while given to God, continue to live, to live for Him, a living sacrifice, holy and acceptable to God. This is a spiritual or rational or reasonable service; one offered voluntarily, purposely, intelligently, gladly, with the full consent of the will.

When this is done, then God can do something with us, for us and through us. The purpose of God can be carried out. This can be only when we fit into his plan. And when we do this the transformation begins, the process of transfiguration goes on. The finished product is as certain as the faithfulness of God. We will prove or demonstrate what is the will of God, the good, the well pleasing the perfect. The eternal purpose of God will come into manifestation in the finished product of men and women brought into the perfect likeness of God. The will of God when He said, "Let us make man in our own image," will be consummated. Are we willing? Will we fit into His plan?

WE KNOW NOTHING AS WE OUGHT

Perhaps youngsters, if they studied carefully Paul's letters to the church at Corinth, especially the first epistle would say these church members at Corinth were "fresh." It might even be that our present young collegiates would think that a mild hazing would be in order to take away some of their freshness. To be sure Paul adopts a gentler method, but he makes it plain that he regards them as "fresh." He wasn't familiar with that word but he had one just as good; he said "Ye are yet carnal." And this means they had not been long in the kingdom; they were unseasoned timber; they were raw recruits; they were rookies.

Now the outstanding characteristic of people in this undeveloped stage is that they "don't know, and don't know that they don't know." The Arab proverb would have you shun them. But Paul's method is to convince them that they don't know. Ignorance is bad enough, but ignorance that is contented is worse, and ignorance that is so deep set as to be ignorant of its ignorance is the worst of all. It is "set," encrusted, petrified.

Now it may surprise you to be told that this state of mind in some measure characterizes all men. And in its offensive expression produces what people call a "smart alec." This was the condition of some at least at Corinth. They were in a state of spiritual immaturity, the awkward age of childhood, possibly the adolescent age, when they were quite conscious of themselves. They were "climbing fool hill"; they were going through the perilous period like sweet potatoes or hay when they are going through a "sweat." They may come out all right; or they may rot in the process. Even Moses passed that way for in his first awakening his sense of indignation led him to kill the oppressive Egyptian and bury him in the sand. And the Lord took Moses out into the desert and put him through the dry kiln for forty years, before he could trust him to deliver the people out of bondage.

People of this sort show great possibilities—for good or evil. Paul said of these Corinthians, that in everything they were enriched in Him, well endowed, "in all utterance and in all knowledge." But while he is grateful for this special endowment, he advises special caution. "Knowledge comes, but wisdom tarries." Knowledge may be unripe wisdom. It may be the juices of the green apple which by and by will mature into the luscious winesap. That which produces a why face in you today, may bring exclamation of joy later on. Or you can substitute the persimmon for the apple if that suits you better.

Here is what Paul says, "Knowledge puffeth up, but love buildeth up." It may be as Paul says that "through thy knowledge he that is weak perisheth, the brother for whom Christ died." That is a fearful penalty for knowledge not properly regulated. He also says that a man may know all mysteries and all knowledge, and have not love, he is nothing. Knowledge alone is ineffective. There must be something to motivate it and make it productive.

But the chief weakness of knowledge is its incompleteness. It is always only "in part." It never covers the whole field. It is always needing to be supplemented and corrected. What is supposed to be knowledge today is proved to be ignorance tomorrow. We know nothing as it ought to be known. Knowledge shall vanish away. There is always room and need for faith. We must exercise faith because knowledge is incomplete. Now abideth faith, hope and love. They are better and safer guides to conduct than knowledge. Faith is trusting to Infinite Knowledge and Infinite Wisdom and getting the benefit of it in determining our course and conduct.

ABOUT THE BROTHERHOOD

Your readers will be interested in a visit which I made to the First Baptist Church of Shreveport, Louisiana, last fall. The Brotherhood seems to be doing things in a big way in Louisiana. I had the privilege of addressing an Associational Brotherhood meeting, and had a good opportunity to observe the work of our Baptist Brotherhood as it operates in a local church and in an association. I was profoundly impressed with these phases of this work.

In the first place, it led me to see, as I had never seen before, the possibilities that it offers in providing a way of bringing the men in the church into a fellowship that will enrich their lives. In the First Baptist Church of Shreveport I saw the men meeting in three groups each Sunday evening in a general Baptist Brotherhood organization. Each group presented a fine program and there was a genuine interest on the part of all who attended. Why should not we have regular weekly meetings of the men in every church? They can be provided; and the contribution that they will make to the lives of the men will be more worthwhile.

In the second place, I was impressed with the possibilities provided in such an organization for enabling the men to make a greater contribution to the church. In these weekly meetings they learn about the program of the church, they see the needs that the church should supply, and they learn how to support that program and supply those needs both individually and cooperatively.

In the third place, I caught a vision of what the men may mean to the denomination and the Kingdom of God through our Baptist Brotherhood. In their meetings they become acquainted with missions; not just the old type of missionary propaganda, but the new things that we must be thinking and studying today. I verily believe that our denominational work is being vitalized through the program adopted for our laymen's work.

It seems to me that every pastor in every church should want to set his work forward as vigorously as possible, and it should have the hearty support of our entire denomination. I trust that this type of work may spread throughout the Southland. It has great potentialities in it for Kingdom work.

Cordially,

H. W. Tribble.

Mr. T. L. Turner, clerk of the Sunflower Baptist Association and editor of the paper at Ruleville, passed away last week. He will be greatly missed as he stood for righteousness and progress.

Miss Emma Leachman, field worker of the Home Mission Board, will teach "Fruit of the Years" in Clinton Baptist Church on the 9th of February. Members of neighboring W. M. S.'s are cordially invited to be there. Read the book beforehand if possible. Take lunch and be there at 10 o'clock.

Rev. Walter E. Price, Jr., is superintendent of the Hinds-Warren S. S. Association. He announces two meetings for February, one in the Hinds district at Jackson First Church at 3 p. m. Feb. 6. The other, Warren district at First Church, Vicksburg, 3 p. m. on Feb. 13. Fifteen minutes will be given to general assembly and 45 minutes to departmental conferences. Theme: The standard for department and classes.

LET'S GO

By A. L. GOODRICH, Circulation Manager
"Ask the People and They'll Subscribe"

Ellisville:

No more cooperative pastor serves anywhere in Mississippi than Dr. Otho Eure of Ellisville. He strayed off to Washington, D. C., for a while but Mississippi folks called him back.

A very vital help in the Ellisville work is the Men's Brotherhood. The Ellisville Brotherhood is a working group. Recently they studied a mission study book. Hardly a Sunday passes without additions.

Good crowds both morning and evening attend the preaching services.

Jones County is now one of the banner Baptist Record counties of the state as shown by the list below:

ELLISVILLE 108; Soso 3; Moselle 2; Overt 2; SUMMERLAND 61; FIRST CHURCH LAUREL, 334; WEST LAUREL 150; SECOND AVENUE, LAUREL, 172.

Picayune:

We got to Picayune in time for prayer meeting and found a good crowd. We presented the claims of the Record and plans are on foot to enlist as many as possible as Record readers.

Dr. Corder has a fine grip on the work and is backed by a loyal group of consecrated workers.

Pearl River County is represented on our subscription list as follows: Carriere 1 and 2 R. F. D.; Poplarville 13; Picayune 5 and 3 R. F. D.; JUNIPER GROVE 59.

Poplarville:

Space forbids mentioning all the nice things we heard about Pastor Walker and the work at Poplarville but one of the outstanding accomplishments of the past year is the reduction of the church debt and we heard that plans were on foot to go ahead and pay it off this year and save interest.

Pastor Walker is in much demand for meetings but doesn't neglect the home fires.

Summerland:

Summerland having Eugene Farr as pastor naturally has the Record going to EVERY home. So we were not surprised to hear good reports of the work there such as:

1. Building and almost completing a nice parsonage on the pay-as-you-go plan.
2. Completing year out of debt.
3. Completing training courses.
4. Planned a Sunday School Enlargement Campaign for March.

(The EVERY FAMILY plan is no cure-all but we do find progress where the EVERY FAMILY plan is in effect.)

Taylorsville:

We had the privilege of speaking to the Men's Brotherhood at Taylorsville where Rev. R. R. Brigrance is the pastor.

We have asked him to write an account of the recent clean-up there in which he took a leading part.

He has a well organized work, the work is making gratifying progress and even more progressive steps are looked for in the future.

We presented the EVERY FAMILY plan and Pastor Brigrance hopes to have it adopted shortly. Smith County subscriptions are listed as follows:

Burns 3; Taylorsville 5 and 2 R. F. D.; Trenton 1; Polkville 2; RALEIGH 40; Pineville 1; Lemon 2; Mize 5; UNION CHURCH 21; GOOD-WATER CHURCH 12.

PIERCE GETS 'EM

Read the following letter from Rev. A. B. Pierce, the new pastor at Crystal Springs and then "Go thou and do likewise."

"You will find enclosed herewith a subscription list of 106 names for the Baptist Record. This, with the 12 or 15 already taking the Record, will constitute the necessary number to get the

dollar rate.

We expect to follow with other names all along.

We feel that our church will greatly benefit by having some 120 Records going into the homes of our church.

Yours in His service,
A. B. Pierce."

(Note—You're right. You, your work, your church, your people, will benefit by having over 100 Record readers. Others could if—A.L.G.)

WANTED BAKERS

Recently Mrs. L. M. Baker of 15 Ave. Church, Meridian, got busy and secured a list of 17 subscriptions and sent them to the Record.

There are lots of other places and lots of other people where the same could be done if—

AND SOME PHILIPS

Brother M. F. Philips of the Midway Church in Leake County has recently sent in several Record subscriptions with the hope that more would follow. More Philips would greatly help our subscription list.

NO PROGRESS HERE

Recently we dropped subscribers as shown below. And did it hurt! We want to add not subtract.

Many of these would have renewed if some one had asked 'em.

Sumner 13; Jackson 11; Monticello 11; Crenshaw 11; Columbus 9; Sylvaena Church (Yalobusha County) 6.

FOUR EACH: Bethel Church (McCool R.F.D.), Pleasant Hill Church (Clarke County), Overt, Silver Creek, Fair River Church (Lincoln County), Brookhaven, Center Terrace Church (Canton), Goshen Springs, Iuka.

THREE EACH: Meadville, McCall, Biloxi, Decatur, Wake Forest Church (Oktibbeha Co.), McComb, First.

TWO EACH: Weir, 15th Ave. Church (Meridian), Jayess, Sallito, Auburn, Union, Picayune, Summit, Ludlow, Anguilla, Taylorsville, Glendora, Louisville, Orkland.

ONE EACH: Rienzi, Hickory Flat, Calhoun City, French Camp, West Enterprise, West Point, Lucedale, McLain, Grenada, Lexington, Rose Hill, Soso, Electric Mills, Taylor, Meridian, First, Sontag, Guntown, Sidon, Minter City, Greenwood, Foxworth, Hamilton, Brooksville, Little Rock, Maben, Starkville, Como, Poplarville, Pontotoc, Booneville, Sledge, Sand Hill, Brandon, Hillsboro, Perkinston, Walnut, Blue Springs, Greenville.

Secretary C. E. Maddry of the Foreign Mission Board in Richmond, Va., writes: "We are glad to tell you that we are making progress in the payment of our debt. At the Washington Convention in 1933, we reported a debt of \$1,110,000.00. We were paying interest at the rate of six per cent. We now owe \$325,000.00 and the interest rate is four per cent. We have paid on the principal of our debt \$785,000.00 in five years. The Foreign Mission Board has been on a cash basis since 1933 and we have not borrowed a dollar for the current budget in that time. During these five years the work has been readjusted and reorganized in all lands and we have sent out 94 new missionaries."

Pastor C. S. Thomas at Itta Bena recalling the recommendation of the State Convention that the churches make an offering to the Old Preachers (Relief and Annuity Board in Dallas) at every communion service, gave his people the opportunity last Sunday. He says: "The pastor stated the above recommendation with the announcement that such offering would be taken following the observance of the ordinance. Without further emphasis, the offering was taken and it amounted to more than \$10.00. If it amounts to that much each time, our church will have paid \$40.00 to that cause during the year. Before this, we have never taken a special offering for that cause. What would it amount to if all of our churches would do this? It will work, if we will work it. It would solve that problem."

HOW GOD CAN GET HIS MONEY

(Delivered at the Southeastern Ministers' Association, Waynesboro, Miss., by Dr. L. G. Gates of the First Baptist Church, Laurel, Miss. Publication requested.)

Before beginning this discussion, permit me to remind you that we are in the beginning of a cycle. Every cycle that has preceded this one had its peculiar characteristic. It might have been building doctrinal teaching or evangelism or something else; but this cycle began by placing emphasis on two things. "Jesus as king and God's planned program with reference to money." In the last three years you have read more, heard more and sung more about these two things than you heard in twenty years before.

Being a preacher and accustomed to the use of texts of scripture, I will not depart from my usual custom. Back yonder when God's people were to become a nation and the first King had been chosen, he was given specific directions as to his dealing with Amalek and the Amalekites. He thought it over, weighed the matter carefully and decided to follow his own judgment in the matter. He convinced himself that he had a better plan than God had outlined. Being a religious man, and the chief executive of a religious people, he decided to follow his judgment and did—which brought forth these words from the prophet Samuel, who was God's spokesman at that time: "Behold it is better to obey than to sacrifice." Sometimes we quote glibly, "If God is for us who can be against us." I presume every one of us believe God is for us, but the question is "Are we for God?"

If God is omniscient, omnipotent and omnipresent, if His plan is a man, (and the first and second Adam is proof). If the world is His by creation and redemption. If He is revealed in Jesus Christ, and if the Bible is the Word of God. Then we would naturally conclude that He had a planned program and if such a program is planned, we would naturally expect two things. First, that it was planned with the idea of the cooperation of man, and second, that it would be presented and preserved in the Bible which we believe is the word of God and the manual of men.

Then why the confusion among God's people generally, and the preachers' in particular? Certainly the Bible is clear and certainly the Holy Spirit is not the author of confusion, then it must be one of three things. We must be inexcusably ignorant or willfully negligent or we are carelessly inconsiderate.

The sovereignty of God is more than a theological expression, it is a declared fact, "I am God."

The ownership of God is more than a religious term, it is a practical experience of faith, "Ye are not your own, ye have been bought with a price."

The stewardship of man is more than a religious expression, it is a fact to be experienced or ignored.

With reference to these facts there is one of two ideas in the human mind, we can strive to come up to God's level or we can undertake to bring God down to the human level.

We have the Old Testament and the New Testament, God's two witnesses as to His faithfulness. These two covenants are not contradictory to each other. The principles of the Old Testament are the principles of the New Testament. The plan of the Old Testament is the perfected plan of the New Testament. The concealed person of the Old Testament is the revealed person of the New Testament.

This brings us to face God's program with God's men with God's money for God's world. The question is, how is God to get and use His men and His money for His world?

I am laying down as a principle the ownership of God and the stewardship of man. To my mind I had rather think of it that way, because it is repulsive to think of the ownership of man and the stewardship of God.

I am also laying down as a principle that the

owner has the sovereign right to require of His stewards whatever pleases Him.

I am also laying down as a principle that the owner has required 1/10 of the stewards income and claims that as His. "The tithe is mine, it is holy."

I am also laying down as a principle that as the new covenant is better than the old covenant that now God requires a tithe plus.

I am also laying down as a principle that God proposes to finance His program with His money from His people. He has nobody else interested in His affairs. Then too if God does not get His money the devil uses it against Him and against His stewards. Money is to be used. I am venturing the statement that the gospel program would be adequately financed, if God could get the cooperation of His people.

I am timidly and humbly stating that God's people would cooperate with Him in bringing the Lord's money to the Lord's house on the Lord's day, if His preachers led His people to see His program in connection with His plan.

How can God get His money? He is omnipotent, He has the power, He is the sovereign, the owner. He could get it arbitrarily, but He is God and God is love. This is the period of grace, amazing grace, wonderful grace. He can get it through love and obedience. Many stewards render unto Him, His money through love and obedience. That little girl expressed it when she returned from Sunday school saying "Mother I just learned today that the tithe belongs to God and because I love Him, I shall render it to Him."

He can get it through discipline. Not through punishment for God does not punish his children. He disciplines them. All of us know that and have experienced it. A fine young man came to my door asking for help to get to a certain place in Florida. I always ask two questions of those who seek help: Are you a Christian? Are you a tither? The young man broke down and said, "I am a Christian and was once a tither, but I quit tithing and withheld from God his own, used it for myself, robbed my God and now I am being chastened. If I ever get back on my feet never again will I rob God." He is an inveterate tither today. Disciplined.

Then He can get His, through His faithfulness to His child. He never leaves, He never forsakes, He is always faithful and His faithfulness over against our unfaithfulness, causes a return to Him. These are some of the ways God has of getting His own.

A PRAYER FOR PEACE

With contrite hearts we come to Thee
Dear Lord, and humbly bow,
And ask that Thou will hear our plea
And help thy creatures now.

The days of war have been unleashed,
In lands across the sea,
And hate 'tween brothers has increased,
Where only love should be.

Oh, let us do, or teach, or send,
In some way show us how,
Our influence this war to end,
And dear Lord, do it now.

—Mrs. W. L. Little

Wesson, Miss.

A. L. Kirkwood will be ordained Feb. 7. He has been educational director in Coliseum Church, New Orleans, and has been called to the church at Port Sulphur.

Pastor and Mrs. L. T. Hastings of Monroe, La., spent a week or more vacationing in Florida, attending also the ordination of their son Brownlow who is assistant to Dr. G. H. Crutcher at Riverside Church, Tampa.

The 28 white Baptist churches in New Orleans will hold simultaneous evangelistic meetings for a week beginning March 27. This will be followed by a combined meeting the following week at Jerusalem Temple.

Wesson Baptist Church Officers

Deacons:

Chairman of Board, Dr. W. L. Little.

Other members: M. E. Furr, J. W. Maxwell, W. H. Smith, R. E. Middleton, Vernon Hinson, J. M. White, D. N. Young, L. R. Freeman, W. W. Harris, J. H. Fairchild, Roy D. Smith, G. H. Mathews, L. R. Ellzey, and C. S. Wilson.

Directors: W. M. Bridges, J. O. Shows, J. C. Reynolds, John M. Thompson, Noah Wallace, R. R. Pearce, F. W. Johnston, Lamar Smith, W. L. Greer, H. I. Mullican, D. L. Williamson and E. C. Buckley.

Sunday School:

Superintendent, Vernon F. Hinson.

Associate Superintendent, E. C. Buckley.

Adult Department, R. R. Pearce, and W. C. Morgan.

Young People's Department, W. H. Smith, Mrs. R. E. Middleton, C. S. Wilson, and E. C. Buckley.

Intermediate Department, Mrs. W. C. Morgan, and Mrs. R. R. Pearce.

Junior Department, Mrs. W. H. Smith, and Miss Sarah Annie Turner.

Cradle Roll, Mrs. E. C. Buckley, Mrs. Lamar Smith, and Mrs. Roy Smith.

Home Department, Mrs. W. H. Smith, Mrs. J. C. Reynolds, and F. W. Johnston.

Secretary, Mrs. Noah Wallace; Associate Secretary, Mrs. B. L. Cole.

Music Department: W. C. Morgan, Mrs. R. R. Pearce and Mrs. James Peritt.

Church Clerk: L. R. Freeman.

Financial Secretary: J. O. Shows.

B. T. U. Department:

E. C. Buckley, Director; Gilmore Sandifer, Associate Director.

President Senior Union, Martha Grove.

Intermediate Leader, Mrs. James Peritt.

Junior Leader, Mrs. Noah Wallace.

Story Hour Leader, Mrs. E. C. Buckley.

B. A. U. President, Mrs. D. N. Young.

Copiah County Associational B.T.U. Officers:

Director: Miss Margaret Miller, Hazlehurst.

Asso. Director: Rex. Porter, Crystal Springs.

Secretary: Rev. E. F. Graeser, Hazlehurst.

Pianist: Mrs. S. B. Herrington, Hazlehurst.

Chorister: Rev. S. B. Herrington, Hazlehurst.

B. A. U. Leader: Mrs. Pritchard.

Senior Leader: Miss Aubrey Beatrice Kilcrease, Hazlehurst.

Intermediate Leader: Mrs. W. C. Morgan, Wesson.

Junior Leader: Mrs. Fred Peevey, Crystal Springs.

Story Hour Leader: Mrs. L. R. Freeman, Wesson.

WILLIAM OLIVER CHAPTER O. E. S. 176

By Mrs. Mary Duck

On April 13th, 1921, an Eastern Star Chapter was organized in Wesson with the following as charter members: Miss Kate Rea, Mrs. Leila Furlow, Mrs. Idah Peritt, Miss Alma Rea, Miss Sallie Ferguson, Mrs. Mattie Hammond, Miss Decima Rea, Miss Irene McMillan, Mrs. Golda Stevens, Miss Grace McMillan, Miss Elizabeth Block, Mrs. Eugenia Breland, Miss Rhoda Cannon, and Messrs. Wilmer Williams, W. D. Ross, M. H. Peritt, C. M. Furlow, J. C. Reynolds, R. E. Rea and Hamilton Pannell.

In May 1922 by unanimous vote the name was changed to William Oliver Chapter No. 176. Since that time the organization has continued to grow and to exemplify the principles of the order. Under the leadership of Mrs. Minnie Lee Young as Worthy Matron and Rev. Mark Lowry as Worthy Patron the work for 1938 is being carried on.

Paul says that some slanderously reported of him that he taught men to do evil that good might come of it. He indignantly denies any such teaching. He would not be classed among those who advocate or patronize lascivious dances in order to provide money for infantile paralysis.

FIFTY YEARS A TITHER

By Porter Routh

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive."

"That verse of scripture changed the whole tenor of my life," J. H. Anderson, Knoxville, Tenn., merchant, told the students of the Southern Baptist Theological Seminary as the feature speaker of the seventy-seventh Founders' Day program. And Mr. Anderson spoke with a background of fifty years of tithing. He has taken the Lord into transactions involving millions of dollars.

There was nothing of the spirit of the braggard as Mr. Anderson related simply and directly the story of his experience. His story arises from a deep conviction that God has led him and that he would be untrue to Him if he failed to witness.

J. H. Anderson was born in Jamestown, Ky., November 6, 1862. He much prefers to tell stories about the experiences of his father as an apprentice merchant in Gettysburg, Penn., an industrious business man in the little mining town of Jamestown instead of what he refers to as "my very ordinary life."

There was not much thought given to college in the South in the reconstruction period following the Civil War. Most of the education young Anderson received was from his mother, a gifted and well educated woman who had come from the college classroom as a teacher to the new pioneer country.

From his father he received a natural gift as a trader and at the age of twenty-five he was setting up his own store in Hopkinsville, Ky. There was little thought given to tithing that first year. As he expresses it, "the spirit of accumulation had a strangle hold on me." He gave very little to the church. As a matter of fact, he could never remember hearing the pastor of the church say anything about tithing.

At the start of the second year a great sorrow came into the life of the young couple starting out in life. Their first born was claimed by death, and as a result Mr. Anderson came to the realization that he had been robbing God. A wise pastor pointed out God's plan, and with fear and trembling it was accepted.

"I opened the 'Lord's Account' on my ledger, and from that day to this that account has been an ever increasing joy and satisfaction. God's leading has been too plain to question," Mr. Anderson told the students.

The instances he points out as the result of his "proving" are only a few in a life of service.

"Soon after I opened the 'Lord's Account' I had an opportunity to supply 500 men's suits to the Kentucky Insane Asylum in Hopkinsville, Ky. These suits were to be made of an all-wool material known as Dickey's Kersey. I had never seen the material except in work pants and did not know where to find the manufacturer who made the suits. Inquiries brought no information. I went to New York. All day long, I tramped the business streets of New York hunting without success. As I dragged my weary feet along about 4 p. m., I breathed a prayer that God would tell me where to find them. I had done my best. I then walked aimlessly turning first one corner and then another. Finally, I noticed the sign of a clothing manufacturer I had never heard of. I walked in and the young man led me to a pile of Dickey Kersey suits as big as a box car. To me it has seemed all through the 50 years since that the guiding hand of my Heavenly Father had opened the windows and \$925 profit had come fluttering down from the skies.

In 1907 Mr. Anderson moved to Knoxville, Tenn., and opened a small store. In order to buy his merchandise first hand he planned to do a small wholesale business in connection with his retail business. In November 1907 he had his suitcase packed ready to go to New York to

purchase the stock when word came flashing over the wire that the Knickerbocker Bank and Trust Co. had failed and the money panic was on. Within a month prices had declined nearly one-third. In February, 1908, he bought the stock.

"We advised the merchants in the surrounding towns of our new department and invited them to compare our prices with others. The old established houses had bought their goods on the high market before the panic and we had bought ours on the low market after the panic. The difference in prices was readily noticed and our reputation spread like wildfire. Within a few years our annual sales exceeded seven million dollars. God literally opened the windows and there was not room enough to receive His blessings.

"Does this sound like bragging? Of course it does. It not only sounds like it—it is. But it's bragging about what my Heavenly Father has done for one who simply accepted his challenge. Do you think you could convince me that all of this was just a coincidence or luck? Well, you need not try it."

Mr. Anderson has noticed the material blessings but he places greater stress upon the spiritual blessings of tithing. He feels that his privilege of being a part in giving His gospel to those who have it not is far greater than the material blessings. However, he does not believe that the promise of material reward should be neglected entirely.

"Could it be that we are failing to use the very argument that God wanted used to strengthen His poor, weak fearful children?" he asked.

Mr. Anderson tells another experience which occurred when he and Mrs. Anderson were abroad on their wedding trip.

"Just before leaving home I placed 50 or 75 thousands dollars in the Holston Bank. I did not give the matter a further thought until one night in Munich, Germany, I awoke suddenly without any cause with the admonition to get that money out of the Holston Bank. The next day I casually spoke to Mrs. Anderson about the strange experience. She at once said, 'I think the Lord was speaking to you, and I would follow the voice.' I thought the bank was perfectly sound but she insisted and I wrote to have my money withdrawn. A short time after the bank closed. But my cash had been withdrawn and was safe.

"My friends all called it a 'hunch.' But I prefer to think it was my Heavenly Father. And I get great joy and satisfaction in so thinking. It was just like Him to do this. He has done so many similar things for me through the years. My earthly father would have done as much for me, if he had known the bank was going to close. Is it fair or even decent to think our loving Heavenly Father would do less than our earthly father, 'oh, ye of little faith'?"

Mr. Anderson follows the same principle of Christian ethics in his relation to his employees that he follows in his personal relationships. He looks on his organization as one "big family." He does not object to the government Social Security program because he had already instituted even a more lenient plan years before. He has had no desire to make a great fortune and leave a wealthy estate. He has enjoyed seeing his money used for the Master's cause. There is no other way for a young business man or a young preacher starting out in life, he believes with all of the conviction his life can hold after 50 years experience.

"Go ye and do likewise."

Rev. Carroll Hamilton, recently pastor at Pace and Skene, has accepted a call to Calvary Church, Bogalusa, La.

Clarksdale Sunday school had 135 more in Sunday school last Sunday than on the Sunday one year before, and the month of January reached an all-time record in attendance. The B. T. U. had one hundred and twelve per cent more than on the same date last year. The congregations at church are excellent and there have been additions to the church every Sunday in January.

BEAUTIFUL MYSTERY OF DEATH

Beautiful mystery of death untold
Tranquil and serene in your own way
We cannot fathom your mystery or unfold
Yet nearer you come each day.

A foe to rippling laughter's music face
To starry eyes, and leave us to remember
Oh, death with your beautiful mystery
You come from May till life's December.

A friend when life's flame is a sweet glow
If we are ready for a victor's crown
When our triumphs cease to flow
And all in oblivion to dignity and renown.

—Mrs. C. O. Wright

WHY TITHE?

Dr. H. W. Provence in The Baptist Courier

Why, then, do my wife and I continue to tithe, as we have done all these more than thirty-five years?

Because, for one reason, we believe that the tenth is a reasonable minimum for a Christian to give. Tithing has never worked any hardship on us, nor on any other tither whom we have known.

Because, also, we believe that a Christian, living under grace, ought to be at least as liberal as a Jew, living under law. But "the love of Christ constraineth us"; not the Mosaic law! We give as an expression of our love and gratitude, not under the compulsion of any legalistic requirement.

Moreover, I do not shirk my responsibility for the administration of my tithe by putting it all into the church treasury. I do not believe that the church is any more competent to administer my Christian gifts than I am. And our church does not include in its program all the objects that need and deserve the support of Christian giving: the Salvation Army relief work, for example, and the Red Cross, and the starving sufferers in the war-stricken sections of China.

I consider it my duty as a Christian to use what money I am able to give, whether the tenth or more, in the way that will serve most effectively the interests of my Lord's kingdom, and at the same time bring a spiritual blessing to myself. This is the kind of Christian liberty that I believe we ought to preach and practice.

Greenville, S. C.

One of the show places about Brookhaven is the recently built public school for negroes. It looks like it might cover two acres of ground and has the appearance of permanency and suitability. When we asked, "Are there enough negro children around to fill it?" the answer was, "It is already overflowing." And the high school building for the white children is being rebuilt, having been destroyed by fire. It will cost about \$175,000.

PASTORAL CHANGES: Roy D. Clarke, an alumnus of the Baptist Bible Institute goes from Granite City, Ill., to Park Church, Jefferson City, Mo.; A. W. Huyck goes from Paris, Ky., to First Church, Paducah; T. E. West, Jr., from Virginia to Williamsburg, Ky.; W. C. Barker of Lynchburg, Va., has been called to Immanuel Church, Lexington, Ky., to succeed Dr. J. W. Porter, but declines; Dr. M. Adams of Cynthiana, Ky., goes to First Church, Middlesborough; B. J. McIver becomes pastor of Poinsett Church, Greenville, S. C.; W. R. Lambert becomes pastor of Judson Church, Greenville, S. C.; Harry P. Stagg resigns at Gallup, N. M., to become state mission secretary of New Mexico; Dr. C. B. Williams while teaching Greek in Union University will preach full time at Bruceton, Tenn.; O. L. Lowe succeeds C. C. Stone at Calvary Church, Durant, Okla.; W. M. Wright resigns at Paris, Texas, to do evangelistic work; L. C. Sheppard goes from Blacksburg, Va., to Pullen Memorial, Raleigh, N. C.; J. D. Cheatham from Weatherford, Texas, to Coushatta, La.; J. D. Willingham goes from Newton to Clayton, Ala.

W. M. U. Department

The literature for the Annie W. Armstrong Week of Prayer for Home Missions has been mailed to all leaders. Begin now and plan well for the week.

We are fortunate to have Miss Emma Leachman in our state Feb. 6-11. She is to be at Biloxi and Gulfport Sunday morning and evening, Feb. 6. Monday, Feb. 7th, she will teach "Fruits of the Years" at Gulfport, Tuesday, Brookhaven; Wednesday, Clinton; Thursday, Grenada; Friday, Greenville. The local women at each of the places have invited all women near enough to join them in this study. Pick up your lunch and hear Miss Leachman. We count ourselves fortunate to have Miss Emma Leachman for this week—Feb. 6-11.

ONE WOMAN'S VISION

The play pageant, *One Woman's Vision*, a simple dramatization for use in the study of *Fruits of the Years*, Home Mission Week of Prayer study book, is ready for distribution.

It should not be ordered from W. M. U. headquarters, as was suggested in January Southern Baptist Home Missions and in study helps printed in the book, but should be ordered direct from the Home Mission Board, 315 Red Rock Building, Atlanta, Ga., for 2¢ per copy.

It is suggested that this pageant be presented at the mid-week prayer service. In the first period on Monday or Tuesday the first three chapters of *Fruits of the Years* can be covered. Plan with your pastor to co-ordinate the second period with Wednesday night prayer meeting. Have the women meet at seven o'clock, review the first three chapters and teach the fourth, then at prayer meeting give the pageant, *One Woman's Vision*, asking Y. W. A.'s to help with this.

The plan, very simply written, can be easily and effectively enacted. It will help immeasurably in gripping those who see it with the book's message on Home Missions.

GOLDEN JUBILEE LAUNCHED AT FOREST

At the first meeting of our W. M. S. we launched our Golden Jubilee. We met in the home of Mrs. R. L. Parker for our Royal Service Program. We used as a basis the material under the title "The Dawn of a Golden Year."

In a very forceful and inspiring way Mrs. H. E. Bishop gave the introduction, bidding us to listen for the notes of the trumpet. Mr. Herbert Cagle, director of band in Forest High School, blew a golden trumpet, whose notes peeled forth our Golden Jubilee. The program was continued by following a Golden Path of Golden Memories with Golden Prayers and Golden Gifts. Between each number the trumpet was blown, bidding us to both a backward and forward look.

As an appropriate close Mr. Cagle rendered "Jesus Calls Us" as a trumpet solo. Mrs. Bishop led the meditation period on Golden Service.

We then went into the dining room; here we found the table covered with a handsome lace cloth, centered with a large golden birthday cake, bearing 50 white candles. At either end of the table burned tall yellow tapers. The color scheme was further emphasized in yellow and white flowers, and lovely homemade candy. Hot coffee was served with the cake.

The closing day of the New Mexican Woman's Missionary Union State Convention happened to fall on October 12, last year. This meeting, well attended by women from all over the state, was held in the beautiful new First Baptist Church at Albuquerque.

When the program committee planned to have the work among the Indians presented that afternoon they probably did not notice it was Columbus Day, the day that changed the world for the red men. An effort had been made to

bring about three car loads of Indians from Isleta, the nearby Pueblo where brother and Mrs. Stumph and Miss Cammack have been working so zealously these several years.

Recently, regular worship services have been resumed in the little home given for our mission by brother Seferino Jojola, our first convert in that village. For more than a year, up to that time, active persecution had prevented their worship, and fear of not only ridicule but hatred from their families and friends has kept many of the once interested workers from coming back. Only brother Jojola, his children and two or three neighbors' children were at the appointed meeting place when time for the trip into Albuquerque came. The elders all had very convenient excuses, or else made none.

Members of Woman's Missionary Union have read and heard with much interest of the faithfulness of Mr. Jojola. He may be called one of the great Christians of the world today. Certainly, few have paid so dearly and yet so willingly for the name of Christian. Even though he is cut off from all family ties and fellowship with his life-long friends because of his steadfast devotion to our Saviour, he is one of the happiest men I have ever met. Almost ostracized by his neighbors, and threatened daily by many of his relatives he remains the spiritual leader and devout earnest follower of our Lord. Gentle, thoughtful, successful in farming, and devoted as a husband, and father, he represents the best of Indian culture as it is refined by Christianity. Although still a young man, possibly about forty, he has an unusual depth of feeling and breadth of vision.

It is appropriate that he should speak on this program for his people. As you read his message you will notice that he speaks English less fluently than the Isleta or Spanish languages which he uses daily. However, his choice of words, and simple yet logical style makes of his short talk a veritable masterpiece. There is no doubt that he has taken his life assignment and is willing to carry through—even to death. Perhaps, the hardest sentence for us to read is "I wish they'd be like you people." To him, we do so much more than himself. Yet in all that group of listeners, there was not one who had made such sacrifices. He has been true and consistent, much of the time alone, for seven long years. We would like to say to him, "We wish we could be like you."

Serefino Jojola's Address to the New Mexico State Convention, October 14, 1937

"Christian friends, I know you love this country, its fertile soil, its great forests and beautiful waterways. This is a good civilization, for which many have risked and given their lives. Let us hope that again our people will not have to die for our country. But let us live for it. We all love our country, with its flag, 'its rocks and rills and templed hills,' and we seek to promote its welfare.

"Today we say we believe God to do so and so. Those that believe God ought to know that he can do, and that if we find what we can do for him, his work goes on. Just as he used Moses long ago so we must carry on his work today. He has a plan for each life, a work for each to do. Let me review a few Scriptures: Deut. 8:18, 19, and 20.

"But thou shalt remember the Lord thy God: for it is he that giveth thee power to get wealth, that he may establish his covenant, which he sware unto thy fathers, as it is this day.

"And it shall be, if thou do at all forget the Lord thy God, and walk after other gods, and serve them, and worship them, I testify against you this day, that ye shall surely perish.

"As the nations which the Lord destroyeth before your face, so shall ye perish: because ye would not be obedient unto the voice of the Lord your God."

"Way back to time of Moses he tells to carry on his work, and still today he wants us to carry his work—

"As our missionary, Miss Cammack, told you, I am the first at Isleta to take Christ. I am awful ashamed, but I am not ashamed to carry

the work of Jesus. You don't see any gro people at my side this afternoon—just children. That is why it is hard. My people love darkness—that's why they are not here. I wish they be like you people. I love them. I am trying save them anywhere I go, whether Indian speak or not. I tell them what Jesus wants us to do and how to be saved.

"Before brother Burnett, (our first missionary to Isleta), used to come around to my home trying to save me, trying to tell me about God, I can imagine now how God worked through me. I thought before I really gave the decision I was going to put away the missionary but God had planned to work through him and through me to help the Indians at Alamo. I said to him 'Why don't you go to that place, I know Indian bureau not do anything for these people,' said, 'You go there,' and in my mind maybe would leave me alone. I believe now God working through me, for after that I know must accept God. Now, although my own people do not want it, I must carry his work to the all my days."

Congratulations to Brookhaven Y. W. A. They are the first auxiliary in the state to receive a \$5.00 certificate. The auxiliary had luncheon with the State Young People's Secretary during the Institute at Brookhaven and at that time the Golden Jubilee Chairman, Mary Jo Clark, presented the first redeemed certificate!

I am happy to report that mother continues to improve. How grateful we are for your prayers and interest. I wish that we could thank personally each woman and young person over the state who sent messages of love and understanding during these anxious days. The letters, telegrams, cards and flowers were all received and sincerely appreciated. To the hosts of you present at the Institutes that sent telegrams and flowers, I say "thank you."

It is nice to know how much how many people care!

Y. W. A. FOCUS WEEK

This year 1938 is such an important year in the life of Woman's Missionary Union! Since Y. W. A. is the eldest daughter in this family, we are counting on Y. W. A.'s everywhere to be alert and eager to lead in the celebration of the Golden Jubilee of Woman's Missionary Union.

Some important things that you can do:

1. Appoint Golden Jubilee Chairman.
2. Read carefully the Golden Jubilee Manual and study your Year Book.
3. For pertinent, new plans, see "The Window of Y. W. A." each month, particularly the Golden Jubilee page.
4. Have a Golden Jubilee program, see suggestions for programs in the Golden Jubilee Manual.
5. Decide on your part financially (see pages 12, 13; also pages 16-19, Golden Jubilee Manual). We have some \$5.00 certificates for our Young People's organizations in Mississippi.

Remember that this is an anniversary that comes just once. Let's have Golden memories this year because of work well done.

Suggestions for Y. W. A. Focus Week:

1. **Mission Study.** Spend 3 hours (at least) in studying "Fruits of the Years"—splendid preparation for the Home Mission Week of Prayer. Write to W. M. U. Headquarters, Box 530, Jackson, for certificates and seals.
2. **Personal Service.** Remember the shut-in this Valentine season. Make your personal service a service in His name.
3. **Enlistment.** Seek to win that uninterested girl. Make your programs so outstanding that they will compel her attention and interest.
4. **Stewardship.** Enroll new tithers this week. Have old tithers re-sign.
5. **Subscriptions.** Use this week to make personal solicitation for subscriptions to "The Window of Y. W. A." Each girl needs her own window—how can we see out or receive light without it?

(Continued on page 9)

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EAST MISSISSIPPI DEPARTMENT

By R. L. BRELAND

Faith Well Founded

Somewhere once I heard these
words: "Your trust being in God,
your faith is well founded." These
solemn words on a solemn occasion
made quite an impression on my
mind and has influenced my conduct
perhaps many times. Having a well
founded faith means that I am
standing on something that will
never give way, but will bear me
up under all circumstances. The old
song, "My faith looks up to Thee,
Thou Lamb of Calvary," is based
on that thought.

"All other ground is sinking
sand" but that firm foundation,
faith in God. Good works will per-
ish, salvation by culture or charac-
ter will fail when you need help
most; but that faith founded on the
Eternal God will be steadfast in
every time of need. Death comes,
but our foundation stands; the grave
closes over our bodies, but that
faith is well founded; the judgment
comes, but we stand through our
faith founded on God. Nothing can
shake our "Firm Foundation" any-
where, under any circumstance, if
our trust is in God and our faith
is founded on the Rock of Ages.

Are you on the Rock? Have you
trusted Jesus as your Savior and
Lord? If so, your faith is well
founded; if not, regardless of your
morality, your loveliness, your giv-
ing, your good living will come to
naught. None of these will save
your soul. You must believe in the
Lord Jesus as Saviour to be saved.
Any other way of salvation is all
bunk and foolishness. So let me
plead with you, if you have not al-
ready done so, to accept Christ as
you read this message—"Believe on
the Lord Jesus Christ and thou
shalt be saved."

—O—

A card from Rev. J. E. McCraw
tells us: "I have about the same
work that I had last year. The
church here remembered us with a
healthy pounding plus a suit of
clothes, hat and shirt for myself

and a coat-suit and blouse for Mrs.
McCraw. Of course we are happy.
The work goes forward in a fine
way and I am kept busy all the
time." The writer feels special in-
terest in Pastor McCraw, he is one
of his boys. He may whip me for
telling this on him.

Rev. Thos. J. Smith, a Mississip-
pi boy now at California, Mo., an-
other one of my preacher boys of
whom I am proud, writes of his new
work: "Our work here is going
along fine . . . Our church gave
\$500 to missions last two months.
Just 16 churches in the state gave
more in December than our church
gave. I have promised to go back
to Fellowship (Choctaw County,
Mississippi) for a meeting the fifth
Sunday in July."

The second Sunday in January
was a good day with the Pittsboro
Baptist Church in Calhoun County.
Had two fine congregations and 8
additions by letter. Rev. C. H.
Ellard was among the number. The
health of his father-in-law, Deacon
A. A. Bruner, is such that brother
Ellard and family have located at
Pittsboro to be with him. He gave
up a good work at Sherman, Miss.,
in order to do this. He is available
for two Sundays in the month. He
is a splendid preacher and should
be kept busy.

The fifth Sunday meeting of the
Yalobusha County Baptist Associa-
tion met with Tillatoba Baptist
Church on January 30th. Perhaps
an account of this meeting will be
given later.

Rev. J. W. Sturdivant, another
Mississippi preacher, is now pastor
of the First Baptist Church, Olney,
Illinois. He was pastor of Tillatoba
Baptist Church for three years a
few years ago while he was in
school. He has just finished his
work in the Southern Baptist Sem-
inary. He is to assist in the meeting
at Tillatoba this coming August.

T. T. Gooch, Sellers Denley and
R. L. Breland were appointed at
the last meeting of the county as-
sociation to act as Baptist History
Committee for Yalobusha County.
They are anxious to secure all pos-
sible historical matter of Baptist
work in the county, and stand ready
to cooperate with the State Baptist
Historical Society in any way pos-
sible.

Mrs. Sallie Denley Harrison

It has been said, "Death loves a
shining mark," and this was demon-
strated recently when death came
in and took from our midst the
sweet spirit of Mrs. Sallie Denley
Harrison, widow of the late John
L. Harrison. This sad event occurred
on January 21, 1938. She was a
most loyal and useful member of
Scuna Valley Baptist Church and
W. M. S. She never missed a ser-
vice at either when at all possible
to attend. She was a good wife and
mother, ready to do any kind of
work that she might help her fam-
ily. She died happy with a firm
trust in her Lord whom she loved
and served. She leaves ten chil-
dren behind to mourn her going.
She was born Dec. 19, 1868. She
joined the Baptist church when yet
a girl. Her body was gently laid
beside that of her husband in the
Pine Grove Cemetery, her pastor,
the writer, conducted the services.

CLEVELAND HOLDS CHURCH OFFICERS' MEETING

At the call of Judge R. E. Jack-
son, the officers from all depart-
ments of the church came together
for a conference with Rev. E. H.
Westmoreland of Leland as the in-
spirational speaker. The pastor
spoke on a "Church Officers' Re-
sponsibility." Judge Jackson spoke
on "The True Function of the Sun-
day School." Rev. Westmoreland
spoke on "Christ's Compassion for
the Multitudes." Under the high-
tide of inspiration, department of-
ficers and leaders voiced their de-
termination to reach larger num-
bers. W. A. Lampley spoke in be-
half of the Adult department, Mrs.
W. A. Carpenter for the Junior de-
partment, Miss Pauline Seawright
for the Primary department, and
Mrs. I. D. Eavenson for the Cradle
Roll.

The attendance on both the Sun-
day school and the preaching ser-
vices has increased each Sunday
since January 1st, and each Sunday
there have been additions to the
church membership.

—I. D. Eavenson

HICKORY GROVE, LAMAR CO.

State Evangelists Smith and Per-
ry have just closed their first re-
vival as members of the State Board,
having been with Hickory Grove
church out from Sumrall. There
were 25 professions of faith and
five by letter during the brief ten
day meeting. Although the weather
was disagreeable and changeable the
crowds filled the little house each
evening. During the morning service
the school dismissed and all the
school children, together with the
faculty, came to worship with us.

Clinics were held for both the
Sunday school and B. Y. P. U. of-
ficers. Mrs. Perry, wife of Singer
Perry, came out on the closing Sun-
day and organized a W. M. S., with
about 25 members. A men's Broth-
erhood was also organized with 45
men present. Not only is the church
revived but the membership, through
these different clinics and organiza-
tions, is on a firm foundation for
future work. These brethren have
been invited to return the third Sun-
day in July for a great community-
wide campaign.

—Alec Broom

We will miss her here, but we know
where she is and can go to her one
day.

HEAVY FRUITER

Three-bale Acre Cotton. Very
prolific from ground up. Big five-
lock bolls. Extra early. Best inch
stable. As much as 48% lint. Write
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soreness, arthritis, sciatica, etc., can
be permanently relieved through a
unique and scientific method.

Positive Lasting Results

Write now for full particulars

THE BOYER CLINIC

Weinberg Bldg. Greenville, Miss.

W. M. U. PAGE

(Continued from page 8)

Windows!

6. Golden Jubilee. Why not a
Golden Jubilee banquet? Launch
your plans for the year. See your
Golden Jubilee manual for sugges-
tions—also The Window of Y. W.
A.

7. Attendance. Attend worship
services and prayer meeting in a
group—sit together. Visit one of
the Y. M. S. meeting on Monday
afternoon, have one of the Y. W. A.
members give words of appreciation
for our "mothers."

—BR—

W. M. S., PIONEER CHURCH

The women of the Pioneer Bap-
tist Church, with brother and Mrs.
DeLaughter as leaders, on Decem-
ber 29, organized a W. M. U.

Mrs. DeLaughter gave a very in-
teresting talk on what W. M. U.
really is, and when it was first
started with references from the
Bible. Brother DeLaughter gave a
talk on what W. M. U. means to
the church and community and what
it has meant to him as a pastor.
The following officers were elected:

President: Mrs. Doug McCurley.

Vice-Pres.: Mrs. Dave Carter.

Secretary and Treasurer: Mrs.
Sessions Carter.

Mission and Bible Study Leader:
Mrs. L. C. Flowers.

Personal Service Leader: Mrs.
Leo Geter.

Assistant Personal Service Lead-
er: Mrs. Clyde McCurley.

Stewardship Leader: Mrs. Ernest
Priest.

The time of meeting is every
Wednesday evening at three o'clock.
There were nine members present
and one visitor, Mrs. Curry of the
Woodville W. M. U. The Union now
has twelve members. The meeting
was dismissed with a prayer by
Mrs. Curry.

—Mrs. Sessions Carter

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Sunday School Lesson

Prepared by
L. B. CAMPBELL

(These comments are based on the International Uniform Sunday School Lesson Outline, copyrighted by the International Council of Religious Education, and used by permission.)

Lesson for February 6, 1938 INTRODUCING A NEW ORDER AND LIFE

Lesson Texts: Mark 2:13-22; Matt. 9:9-17; Luke 5:27-39.

Introduction.

Did you heed my request and join me in reading Mark through once each week during our study of the book together? If you have not, do so now, and catch up. You can read it in fifty minutes. I decided to read it on an average of once a day for the month of January, and did it. I got such a joy out of my reading as you will get if you will read it. It does not get old. The more you read it, the fresher it gets.

Mark will not let his readers forget that Jesus was very active and busy. He went from one place to another and never lost time in the fulfillment of His ministry. By His example Jesus set His seal to an ardent and faithful ministry. This was a gospel preaching ministry. Everywhere He went He made the preaching of the word of God the central sun of His ministry. His healing ministry was supplemental to His main work; His healing ministry was the confirmation of His teaching. Jesus' miracles were His credentials, confirming His claims and mission. Never forget that His ministry was primarily spiritual and only incidentally social. Always there is some misguided unfortunate or congenital blockhead who insists that what this world needs is a social gospel, when our Lord's example and direct teaching was pointed to convince the world of the need of man for a new heart. Give men new hearts, bound in love to the Father, and you thereby qualify them for the bringing in of a new social order. And men of the new heart will bring in a new order where men whose hearts have not been renewed will not bring in a new order.

We are to watch as we read the gospel of Mark from this point to the growth of Pharisaic opposition to Jesus. His enemies among this highly respectable sect individually and collectively illustrate the principle that unregenerate men will never create or countenance an ideally good society. Bad men make a bad society, and they do it every time. Let us look at the passage assigned.

I. The Call of Matthew.

Mark 2:13-17.

Matthew was a publican, that is, a tax gatherer for the Roman government. That means, since he was of Jewish nationality, that Matthew was a renegade, a "scalawag," a base deserter of his people in their condition of distress, a man who would desert his own people when they were being ground beneath the heel of an oppressor and join the

party of their enemies for the sake of sordid gain.

(1) Jesus condescends to men of any class and of every class. None fall so low as to be beneath His notice. No sinner was ever yet so deeply dyed as to be repulsive to His pitiful eyes, or beyond the reach of His loving grasp.

(2) Jesus called the publican both because the publican needed Him and He needed the publican. There is not only room at the cross for all men and mercy in the heart of God for all men, and supply in the grace of God for all men; but there is need in the Kingdom of God for the labors of all men. There are just enough tasks under our God now for every redeemed heart to love and every redeemed hand to do. Pick out the worst and roughest man or woman in the world and lead that man or woman to the Lord, and immediately the Lord finds a work for that man or woman to do.

(3) Jesus found willingness to follow Him in the heart of Matthew. Thus Matthew proved his own worthiness. No man is hopelessly low-down as long as he has a desire to rise. As soon as the Lord called Matthew, he arose and followed. There was no question made of whether he could afford to be a Christian. Matthew had sense enough to see at once that he could not afford not to be a follower of the Lord. I think the men of this and of every clime and time need to realize the infinite loss endured by every man who does not yield himself a follower of Jesus.

Only a few days ago, three men were hanged in Orleans Parish prison. I heard a man relate a conversation which he had held with another who knew the family of one of the young men hanged. Another member of the family had been hanged a short time since, and like unfortunate ends had overtaken some other members of the family. And the narrator of the woes of the family was quoted as saying that the family had been godless and lawless and vicious. Dope peddling parents had used the children

as purveyors of their destructive wares. And I thought, "There is an example with the awful price attached of what it costs not to be a follower of Christ."

(4) Jesus found gratitude in the heart of Matthew. And this gratitude was genuine in quality and boundless in quantity. So much the Lord does for all of us, and so few of us ever feel gratitude to Him for it, and those of us who do feel gratitude feel it so faintly that it makes no difference to us or to anyone else. When a professing Christian makes the statement that he has no time to do anything for his Lord, he is saying, "My gratitude to Him is so meager that I will not bother to express it." No man in the membership of my little church holds a more exacting or responsible position than the one who is doing now more work as a visitor for his Lord and his church than any other in its membership.

Matthew made a dinner for Jesus in his house and invited all his publican and sinner friends to that dinner. He wanted to make it easy for Jesus to meet his friends and for his friends to find new life in Jesus.

(5) Jesus responded to the call of need on the part of the publicans. Their coming to Matthew's feast for Jesus was a confession of their interest in Jesus. He came down to them to do them good. He did this because He saw in these publicans and sinners people who needed the new life He came to bring. They were needy and they knew it. They

wanted His help and He gave it.

(6) Jesus defends His course against the charges of His enemies. They regarded themselves as being above the need of the help of Jesus. As long as they did so, as long as people now do so, Jesus can not bring to them the largest measure of help. He can't help you or me if we will not let Him. And we allow Him to help us only when we realize our need of His help and go to Him for the supply of it.

The Pharisees said, "What does He mean, going cheek-by-jowl with this bunch of worthless rabble?" Jesus' reply was to this effect, "These people see and realize their need of Me. I can do them good. You think you are above any need of my assistance. I can not therefore aid you. You are very much

(Continued on page 15)

Don't TEAR your "insides" out with rough cathartics!

If you're constipated and you want a good cleaning out, you need a laxative—but you don't have to take any rough treatment along with it! Because there is a laxative that will give you a good, thorough cleaning out—but without those terrible stomach pains!

Ex-Lax gets thorough results—but smoothly, easily, without throwing your eliminative system out of whack, without causing nausea, stomach pains or weakness. And Ex-Lax is easy to take—tastes just like delicious chocolate!

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THE PREACHER AND HIS BIBLE

T. B. McPheeters

(Enclosed is a paper which was read before the Lauderdale County Baptist Pastors' Conference, and by request of that body is sent to you for publication.—J. L. Boyd.)

This subject naturally falls under two heads: The Preacher. His Bible.

The question first arises, Who and what is the preacher?

The preacher is a person called of God to the definite and sacred work and privilege of preaching the gospel, God's eternal truth. Too much emphasis cannot possibly be placed upon the sanctity of the position to which the preacher is called, and the blessed work committed to him.

There are those who believe that a preacher is made, and if we were inclined to be critical, we would say that there are instances that would make us think the same thing. There may be men who have endeavored to make preachers of themselves, or who have been induced or influenced into the ministry by their parents or churches.

There are others who believe that the preacher is born, or called from his mother's womb to preach the blessed gospel. I am frank to say that I am of that conviction, and there are numerous cases in the Bible to that effect. Samuel was given to the Lord before he was born. The life of Moses was miraculously spared, and for forty years he was kept in training for one of the greatest tasks ever committed to human hands.

Is it not true that God has willed certain things, and that His plans are of eternal significance, and were designed before the foundation, or creation of the universe? And, is it not reasonable to believe that He prepares and produces the life, or brings into this world through the regular and natural channels of birth individuals, to be instruments in His hands to be used in the accomplishments of His eternal purposes just as definitely as was John the Baptist to prepare the way for the coming of the Lord?

I am well acquainted with one instance in particular where a child was given to the Lord before he was born by his mother in solemn dedication. The boy was born and at his birth he was dedicated to the Lord for a preacher, if God so willed. That mother died before that boy was six years of age, and her last words to her husband were: "Remember E— was given to the Lord for a preacher." Many very sacred, and almost unbelievable experiences were connected with that life, and God seemed to guide him into the ministry, and overcome other ambitions.

What Is The Preacher?

CHOSEN VESSEL. The ascended Christ spoke to Ananias of Saul of Tarsus saying: "Go thy way, for he is a chosen vessel unto me to bear my name before the Gentiles and kings, and the children of Israel." Would it be saying too much to say that God through somewhat mysterious circumstances had prepared that vessel? Certainly Christ did empty it of its previous contents and conceptions, cleanse and purify

it by a complete renewal, and then filled it with new convictions and holy purposes.

The preacher is God's called man. He is God's chosen vessel, and as such he must be filled with God's will, purposes and mind, and so stamped, or labeled that he will, "Bear His name before the Gentiles and kings, and the children of Israel."

THE PREACHER IS A PASTOR.

The word pastor is associated in the New Testament with the word shepherd. Peter in his first epistle, chapter 5, verses 1 to 4, says: "The elders among you I exhort, who am a fellow elder, and a witness of the sufferings of Christ, who am also a partaker of the glory that shall be revealed: Tend the flock of God which is among you, exercising the oversight, not of constraint, but willingly, according to the will of God; not for filthy lucre, but of a ready mind; neither as lording it over the charge allotted to you, but making yourselves ensamples to the flock. And when the chief Shepherd shall be manifested, ye shall receive the crown of glory that fadeth not away."

THE PREACHER IS AN EVANGELIST. This term simply means that he is a messenger of good news. But it does not necessarily mean that the evangelist must always be a preacher. Philip was a deacon, but Paul, in Acts 21:3, calls him an "evangelist," we read: "And on the morrow we departed, and came to Caesarea: and entered into the house of Philip the evangelist, who was one of the seven, we abode with him." Some of the most effective evangelists we have known were not preachers, and we could mention a great number, but the name of one will suffice, viz: the beloved and sainted J. E. Byrd, whom we are sure had many souls whom he had won to Christ to welcome him home, and whom he shall later take part in welcoming home to glory.

THE PREACHER IS A TEACHER. One writer has defined him as "a minister of the gospel, who by his doctrine and practice make men to understand the truth of God." Ephesians 4:11-12, says: "And He gave some to be apostles, and some, prophets; and some, evangelists; and some, pastors; and some, teachers; for the perfecting of the saints, unto the work of ministering unto the building up of the body of Christ."

THE PREACHER. God's called man, God's chosen vessel, God's witness and messenger, tender or shepherd of His sheep, and God's teacher has committed to him the work of "gathering, leading, watching over, feeding with sound doctrine, and in every way promoting the spiritual life, safety, growth, health and comfort of God's people." Then it is no wonder that the sacred scriptures emphasize the sanctity of this solemn office of such a high and holy calling.

HOW THEN IS THE PREACHER TO BE A FAITHFUL MINISTER OF CHRIST? How is he to preach the truth, instruct and feed God's people with sound doctrine, and promote the spiritual life, safety, growth, health, and comfort of all

those whom the Lord has committed to his care? Is it not by first feeding his own mind and soul upon God's eternal Word, the Bible? The Bible is the only authority the preacher has. It is the only book he is called to preach. It is his only source of true spiritual knowledge. It is the only message God has given the preacher.

I must confess that I have had a hard task for the last few years with myself to keep from becoming a cynic. I pray God will let me die before I become such. Neither do I wish to pose as a severe critic in what I am about to say. But I do wish to emphasize with all the powers of my being the criminal abuses of some who desecrate the preacher's high and solemn office and holy calling by resorting to Doran's sermon manual for their sermon outlines and suggestions. Or, by committing the outrageous crime of plagiarism.

No one appreciates more than I do good Bible helps. I am sure that I, with others, have had some blessed experiences while reading some profound scholar's illuminating Bible exposition, or some great man's Bible lectures and sermons. While reading them many deep and even obscure passages of scripture are made clear to the understanding. But for a preacher to read, memorize, and recite some other man's sermon, exposition, or lecture, and **PALM IT OFF AS HIS OWN**, is the meanest of thievery. It is a three-fold crime for the following reasons.

A book is a part of the author's self. It is his mind and soul in print. Intelligently read, one is warmed by the personality of the writer. And when one would read or recite the other person's writings or preaching, and deceive his listeners by trying to make them think that it is his own, is guilty of attempting to steal the other person's very thought and soul.

Again, he is guilty of a crime against himself. God has given to each one of us a mind. Small though it may be, but He has promised to expand and enlarge it, and we will let great scholars help us to think, and then seek the enlightening power of the Holy Spirit, "The Great Teacher," the searching, praying, meditating, Bible reading

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Lake Charles, La.—Mrs. Alcede Langley, 626 Division St., says: "When I was developing into womanhood, periodically I was so weak and nervous and had such headaches and cramps that I had to go to bed. I had no appetite at all and was underweight. After using Dr. Pierce's Favorite Prescription I gained in weight and strength and had very little discomfort." Buy from your druggist today.

Calotabs Help Nature To Throw Off a Cold

Millions have found in Calotabs a most valuable aid in the treatment of colds. They take one or two tablets the first night and repeat the third or fourth night if needed.

How do Calotabs help Nature to throw off a cold? First, Calotabs are one of the most thorough and dependable of all intestinal eliminants, thus cleansing the intestinal tract of the germ-laden

preacher will enjoy the glory of a divine revelation of God's beautiful truth fresh from heaven.

Again, the copier commits a crime against God. God has given to each one of us a personality and an individuality. It may be crude, but if we will allow Him, He will refine, enoble, sweeten and beautify it. God has made us all different, and surely He had a great, high and holy purpose in doing so. If God had wanted two Truettts, would He not have made him a twin. If He had wanted two Dodds, He certainly would have supplied the other one. God wants the preacher to give himself to Him, and He will make that self, that personality, and that individuality a power, and use it for the accomplishment of those ends for which He so peculiarly endowed it.

These very things were driven in—

(Continued on page 14)

Relieve Baby's COUGH

The "Moist-Throat" Way

When you catch cold and your throat feels dry or clogged, the secretions from countless tiny glands in your throat and windpipe often turn into sticky, irritating phlegm. This makes you cough.

Pertussin stimulates these glands to again pour out their natural moisture so that the annoying phlegm is loosened and easily raised. Quickly your throat is soothed, your cough relieved!

Your cough may be a warning signal from your respiratory system. Why neglect it? Do as millions have done! Use Pertussin, a safe and pleasant herbal remedy for children and grownups. Many physicians have prescribed Pertussin for over 30 years. It's safe and acts quickly. Sold at all druggists.

PERTUSSIN

The "Moist-Throat" Method of Cough Relief

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Mother always recommends **STANBACK**. I'll try it.



"Glorious relief. Headache gone in a few minutes. No bad after effect. **STANBACK** is great!"

Headache, neuralgia, aching joints, and periodic pains, due to inorganic causes, yield quicker to **STANBACK**. At all drug stores. 10c & 25c.

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Sunday School Lesson

Prepared by
L. B. CAMPBELL

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I must confess that I have had a hard task for the last few years with myself to keep from becoming a cynic. I pray God will let me die before I become such. Neither do I wish to pose as a severe critic in what I am about to say. But I do wish to emphasize with all the powers of my being the criminal abuses of some who desecrate the preacher's high and solemn office and holy calling by resorting to Doran's sermon manual for their sermon outlines and suggestions. Or, by committing the outrageous crime of plagiarism.

No one appreciates more than I do good Bible helps. I am sure that I, with others, have had some blessed experiences while reading some profound scholar's illuminating Bible exposition, or some great man's Bible lectures and sermons. While reading them many deep and even obscure passages of scripture are made clear to the understanding. But for a preacher to read, memorize, and recite some other man's sermon, exposition, or lecture, and **PALM IT OFF AS HIS OWN**, is the meanest of thievery. It is a three-fold crime for the following reasons.

A book is a part of the author's self. It is his mind and soul in print. Intelligently read, one is warmed by the personality of the writer. And when one would read or recite the other person's writings or preaching, and deceive his listeners by trying to make them think that it is his own, is guilty of attempting to steal the other person's very thought and soul.

Again, he is guilty of a crime against himself. God has given to each one of us a mind. Small though it may be, but He has promised to expand and enlarge it, and we will let great scholars help us to think, and then seek the enlightening power of the Holy Spirit, "The Great Teacher," the searching, praying, meditating, Bible reading

GIRL TO WOMANHOOD



Lake Charles, La.—Mrs. Alcede Langley, 626 Division St., says: "When I was developing into womanhood, periodically I was so weak and nervous and had such headaches and cramps that I had to go to bed. I had no appetite at all and was underweight. After using Dr. Pierce's Favorite Prescription I gained in weight and strength and had very little discomfort."

Buy from your druggist today.

Calotabs Help Nature To Throw Off a Cold

Millions have found in Calotabs a most valuable aid in the treatment of colds. They take one or two tablets the first night and repeat the third or fourth night if needed.

How do Calotabs help Nature to throw off a cold? First, Calotabs are one of the most thorough and dependable of all intestinal eliminants, thus cleansing the intestinal tract of the germ-laden

preacher will enjoy the glory of a divine revelation of God's beautiful truth fresh from heaven.

Again, the copier commits a crime against God. God has given to each one of us a personality and an individuality. It may be crude, but if we will allow Him, He will refine, enoble, sweeten and beautify it. God has made us all different, and surely He had a great, high and holy purpose in doing so. If God had wanted two Truettts, would He not have made him a twin. If He had wanted two Dodds, He certainly would have supplied the other one. God wants the preacher to give himself to Him, and He will make that self, that personality, and that individuality a power, and use it for the accomplishment of those ends for which He so peculiarly endowed it.

These very things were driven in—

(Continued on page 14)

Relieve Baby's COUGH

The "Moist-Throat" Way

When you catch cold and your throat feels dry or clogged, the secretions from countless tiny glands in your throat and windpipe often turn into sticky, irritating phlegm. This makes you cough.

Pertussin stimulates these glands to again pour out their natural moisture so that the annoying phlegm is loosened and easily raised. Quickly your throat is soothed, your cough relieved!

Your cough may be a warning signal from your respiratory system. Why neglect it? Do as millions have done! Use Pertussin, a safe and pleasant herbal remedy for children and grownups. Many physicians have prescribed Pertussin for over 30 years. It's safe and acts quickly. Sold at all druggists.

PERTUSSIN

The "Moist-Throat" Method of Cough Relief

MOTHER KNOWS BEST



"Oh! What a terrible headache! Now I'll have to stay at home all day and endure it!"

Mother always recommends **STANBACK**. I'll try it.



"Glorious relief. Headache gone in a few minutes. No bad after effect. **STANBACK** is great!"

Headache, neuralgia, aching joints, and periodic pains, due to inorganic causes, yield quicker to **STANBACK**. At all drug stores. 10c & 25c.

STANBACK

Calotabs Help Nature To Throw Off a Cold

Calotabs Help Nature To Throw Off a Cold

Calotabs Help Nature To Throw Off a Cold

mucus and toxins. Second, Calotabs are diuretic to the kidneys, promoting the elimination of cold poisons from the blood. Thus Calotabs serve the double purpose of a purgative and a diuretic, both of which are needed in the effective treatment of colds.

Calotabs are quite economical; only twenty-five cents for the family package, ten cents for the trial package. (Adv.)

The Children's Circle

MRS. FRANCES LIPSEY STEELE

[Send all communications to Mrs. Frances Lipsey Steele, Magee, Miss.]

My dear children:

It has occurred to me that you might have a very special verse from Proverbs and know a story that brings out the truth of it. If that is the case, we should be glad for you to send it in to the Children's Circle. If you will send in a not-too-long, interesting story to illustrate one of these verses, I have a very small copy of the book of Proverbs that I should like to send you. It is a very convenient size to carry in your pocket or purse, not large enough to be heavy or in the way, but just handy and ready for use. Or if you do not know a story, if you will in your letter mention one of these verses from Proverbs and tell why you like it or what it means to you, I'll send you one of the small copies of the book too. Suppose we say this offer is made to the first twelve who respond. I'm going to expect some interesting replies to this proposition.

I have a piece of news for you. Jeannie Lipsey Club No. 5 has a new member. You know this is the club that was originally called the Swississippi club but its headquarters is Florida now. The new member's name is Laura Kate Lipsey and she isn't quite a week old yet. We'll be looking for a letter from her soon, won't we?

We are so happy to have a letter from a bright eyed little girl who is joining our circle this week. We hope she'll like our page as well as we do her nice note.

Next we have a sweet message from four children in Memphis who loved their grandmother and want to honor her memory. They are doing it in a way that would have pleased her.

Thanks to Mary Ruth Denson for her cordial words of welcome. We are glad that she is continuing to be such a faithful member of the circle.

The treasurer of the T. E. L. Sunday school class at Clinton sends a gift of ten dollars for Miss Mildred Mixon as a memorial to their former teacher. This is a Christian way of honoring one whom we have lost.

Because January will be gone before you read this I am going to give a financial report for the month. You will find the detailed report at the close of our page, but I'll give you a bird's eye view of it here. We have received since last reported thirty-five dollars and seventy-six cents. Eleven dollars and eighty-five cents of this was contributed as a "Mrs. Lipsey memorial." I am keeping this in the bank until we decide definitely how we want it to be used, but this leaves twenty-three dollars and ninety-one cents to be divided between the Orphanage and the B. B. I. scholarship fund. This amount was so designated that six dollars and eighty-six cents goes to the Orphanage and seventeen dollars and five cents to the B. B. I. scholarship. Therefore, I am sending checks to Mr. Mize and Dr. Hamilton for these amounts.

With love,
Mrs. Frances Lipsey Steele.

BIBLE STUDY

Prov. 11:2, "When pride cometh, then cometh shame: but with the lowly is wisdom."

Sarah Simpson and Jane Rogers tripped gaily along together on this bright spring morning, happy because Sunday had come and they could go to Sunday school. They enjoyed the songs, the handwork, and the memory verses, and they were quite fond of Miss Irene, the superintendent of the Primary department, and equally devoted to their pretty young teacher, Miss Merle. Sarah and Jane, however, came

from very different homes and lived in very different circumstances. Sarah's father was gassed in the world war and had been a semi-invalid ever since. For several years he had been a patient in a veteran's hospital. Her mother often had difficulty in providing all the needs of the family. Their home, their way of living and manner of dress was necessarily simple. Mrs. Simpson, however, took great pride in seeing that her children were always clean and neatly dressed. Jane's parents were among the more prosperous in the community. They never seemed to lack for anything, but Jane's mother did not always show good taste in Jane's clothes. Often she was showily almost gaudily dressed and out of keeping with the time and occasion.

Entering the door of their department, they threw their arms affectionately around Miss Irene. They sat down side by side at the little table where the lively group of seven-year-olds had their class. Jane spread her pretty new shining taffeta dress over her knees and slid her hand lovingly across it. She pushed her saucy little hat a little further off her forehead, she felt of her lace collar and patted the puffed sleeves. Then she turned and looked one by one at her little friends who were already getting out the colored crayons preparatory to coloring some lesson pictures. Her eyes paused for a moment on Sarah in her plain little print.

She leaned toward Miss Merle and in a clear distinct whisper, said proudly, "I guess I've got on the prettiest dress here. All my clothes are the newest and the nicest, aren't they, Miss Merle? And my hat cost three dollars and a half."

Miss Merle answered gently but seriously, "We see the outside and judge by the appearance but God looks on our hearts. They are more important to Him than our dresses."

Presently in the opening exercises, Miss Irene announced that they would have a review of memory verses, and displaying a huge box of brightly colored paper, promised a paper link in one of these beautiful colors everytime a memory verse should be given. She told them that each pupil would join his links to form a chain and immediately every girl and boy was eager to make the longest chain. She began with the youngest and went to the oldest. Every time Jane had the opportunity to give a memory verse, she would become confused and hesitate and stammer, seldom being able to answer at all. Trying pitifully and becoming more and more embarrassed because of her failure, Jane succeeded in winning only two links. Sarah had a verse on every occasion and was eager to give it. Her pile of beautiful links increased until it was evident that she had won the contest. As Sarah was pasting her links together and admiring the gaily colored chain, Jane stumbled out of her chair and fairly ran to Miss Irene.

Throwing her arms around her, she sobbed, "I know some verses, Miss Irene. I was thinking about my dress. I was thinking about it all the time." Her tears dropped unnoticed on the once prized taffeta frock, making dark splotches on its shiny surface. "When I started missing, I couldn't think at all. I wish I didn't have this old dress." In her shame, she hid her face against Miss Irene.

"That's all right, Jane darling. Don't cry any more," comforted Miss Irene. "Next time we'll wear

Keep your body free of accumulated waste, take Dr. Pierce's Pleasant Pellets. 60 Pellets 30 cents. Adv.

a dress we can forget about, won't we?"

Jackson, Miss.,
Jan. 23, 1938.

Dear Mrs. Steele:

This is my first letter to the Children's Circle. My sister, Julia Toy and I like your letters, and we are glad you are going to tell a story about verses from Proverbs each time. We are going to learn the verses each week, after we have read your story.

I am sending five nickels for the Mrs. Lipsey memorial.

Love,
Jacqueline Hewitt

Jackie, I was hoping some one would be interested enough to memorize these verses from Proverbs. I'm so glad you thought of it. Thank you for having a part in this memorial too. You must write to us often. Letters from your two sisters would look fine on our page too.—F.L.S.

Memphis, Tenn.,
Jan. 25, 1938.

Dear Aunt Frances:

For the past two weeks we have been saving our money to send to you as a memorial for grandma. Though we will never be able to save enough to be worthy of her memory we will keep on trying. We thought it would be nice to send it to the Orphanage as she was so very much interested in it and the children there.

We all send our love to you and hope to see you soon.

Affectionally yours,
Adele Lipsey
Mary Lipsey
Jimmie Lipsey
X(Grace Lucille)

We are grateful for this liberal gift from you, Adele, Mary, Jimmie and Grace. I wish all the readers of the page could see your signatures, and especially the mark (X) of less-than-two-year-old Grace Lucille.—F.L.S.

Bay Springs, Miss.,
Jan. 25, 1938.

Dear Mrs. Steele:

May I welcome you as the new leader for the Children's Page. I think it is fine for you to carry on the work of your good mother. I only saw Mrs. Lipsey once and shall never forget her saintly face and sweet smile, also the cordial way in which she greeted me. I'm very sorry she could not live on. I send sympathy to each of her loved ones.

I am enclosing one dollar for my January club dues, one dollar for my February club dues and one dollar for the "Mrs. Lipsey memorial." I feel that all who love her will be eager to have a part in this as well as to continue this splendid work she started.

Sincerely,
Mary Ruth Denson

It means something, Mary Ruth, to be welcomed by one of the circle's "standbys"—as you are. I think I remember the incident of which you speak. Was it in Jackson at a W. M. U. convention? Thank you for your club dues and for your contribution to the memorial.—F.L.S.

Clinton, Miss.,
Jan. 19, 1938.

Dear Mrs. Steele:

As treasurer of the T. E. L. Sunday school class I am enclosing ten dollars which is to be given to Miss Mildred Mixon. You understand what this is given for—because of the love of your dear mother for this young woman.

Sincerely,
Lena Wallace

Miss Lena, this money shall go for the cause designated by the class

BABY CHICKS

From pure bred, bloodtested breeders. We hatch the year round.

Write for free folder

LOUISIANA HATCHERIES

C. J. Tricou

(Louisiana's Largest Hatchery)
621 Baronne St., New Orleans, La.

with the appreciation of all who loved mother.—F.L.S.

Jackson, Miss.,
Jan. 23, 1938.

We feel that the selection of Mrs. X. O. Steele is of the Lord. I cannot think of anyone better qualified to write the Children's Page the Record. As her former pastor let me say to the Record readers we feel that Mrs. Steele is one of our truly great leaders. She is spiritual, well informed, very efficient, and has that gift of accuracy we have so often admired in her father and mother.

We congratulate the Record securing the services of Mrs. X. Steele.

Lewis W. Ferrell

FINANCIAL REPORT

Received from J. L. Clubs:
No. 8—Mrs. M. G. Austin, leader

No. 1—F. M. Henley, leader
No. 1—F. M. Henley, leader
No. 21—Bettie T. Lipsey, leader
No. 11—Mary R. Denson, leader

Total
Received from Quarter-to-Two Clubs:
Mary Frances Head
Annie Jane Bryant
Margaret Henley

Total
Received for Ernest Clark Memorial:
Miss Fannie Thornton
Mr. E. Y. Davis
Mary Frances Head
Orley Lilly, Jr.

Total
Received for Miss Mixon's Scholarship:
Charles White
Mrs. Sid Sandidge
T. E. L. Class of Clinton Baptist Church

Total
Special to Orphanage:
Charles White

Received for Mrs. Lipsey Memorial:
Mrs. E. E. Parker for Junior Dept. of Griffith Memorial Church of Jackson
Charles White
Intermediate Dept. of Magee Baptist Church
Mrs. E. F. Mullen
Jacqueline Hewitt
Adele, Mary, Jimmie and Grace Lipsey
Mary Ruth Denson
Frances Lipsey Steele

Total
Received as Birthday offerings:
Mrs. Geo. Gatewood

Grand Total
Disbursements:
Jan. 29—Check to Mr. W. G. Mize for Orphanage
Jan. 29—Check to Dr. W. W. Hamilton for Scholarship

Total
Balance in Treasury

Here are the
FUNDS
You Need



The easiest, most pleasant way to raise money for church or club is with the aid of Gottschalk's cooperative selling plan. Practically every woman knows all about Gottschalk's Metal Sponge (the original sanitary metal scouring device) and wouldn't keep house without one. Housekeepers everywhere buy gladly. We have already helped over 50,000 organizations to raise funds for worthy charities and we will gladly help you. Write today for our liberal cooperative offer. Metal Sponge Sales Corporation, Philadelphia.

Gottschalk's
METAL SPONGE

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Nov. 15-17—

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Baptist Training Union

Aim—Training in Church Membership

AUBER J. WILDS, General Secretary

OXFORD, MISS.

JACKSON, MISS.

Check These Dates On Your Calendar

- Feb. 22-23—Statewide Conference for Associational Training Union Officers, Meridian.
- March 22-24—State Sunday School Convention, West Point.
- April 5-7—State W. M. U. Convention, New Albany.
- May 12-15—Southern Baptist Convention, Richmond, Va.
- June 13-July 1—District Training Union Convention as follows: 13, Durant; 14, Carrollton; 15, Shelby; 16, Senatobia; 17, Ingomar; 20, Corinth; 21, Pheba; 22, Noxapater; 23, Goodwater, Lauderdale County; 24, Beaumont; 27, Lumberton; 28, Mt. Pleasant, Lincoln County; 29, Salem, Covington County; 30, Taylorsville; July 1, Utica.
- July 3-8—Baptist Assembly, Hattiesburg.
- July 24-29—Training Union Assembly, Ridgecrest, N. C.
- Oct. 27-30—Southwide B. S. U. Conference, Memphis, Tenn.
- Nov. 15-17—State Baptist Convention, Jackson.
- Nov. 24-26—State Training Union Convention.

February 22-23—Meridian

The third Statewide Conference or Associational Training Union officers will be held in Meridian, February 22-23. The conferences will be in First Baptist Church and the churches of Meridian combine in giving free entertainment, Harvard plan, to the delegates. We request the presence of every Associational Training Union officer in the state, and where a full organization is not maintained we hope that representatives will be appointed so that every department of the work may be represented in every association. Pray for the meeting.

What Others Say About the B.A.U. L. W. Ferrell, Jackson: "The B. A. U. is imperative to a complete church training service. We find that the adults themselves feel the need of training. They develop faster than any other age group in training. From this group we get all our leaders. The presence of the adults dignifies and emphasizes the whole training service. It also guarantees the presence of the young people in service. We speak from a number of years experience and observation that the Adult Union is the most vital to the church."

C. O. Estes, Morton: "It is my privilege to be pastor of both a town and a country church with Adult Unions. We organized the country church adults three years ago. The

DANGEROUS

It is dangerous to sell a SUBSTITUTE for 666 just to make three or four cents more. Customers are your best assets; lose them and you lose your business. 666 is worth three or four times as much as a SUBSTITUTE.

benefits are evident and valuable. We believe the Adult Union is our main hope for maintaining church loyalty and reviving Christian zeal. Were it not for the adult union members our night congregation would be almost entirely of young people and children.

Note: Send in your brief statement as to your estimate of the B. A. U. to Auber J. Wilds, Oxford, Miss.

Webb Organizes Intermediate B. Y. P. U.

One of the first things brother Pennebaker did after coming to the state to be pastor at Sumner and Webb was to organize an Intermediate B. Y. P. U. at Webb. Miss Fay Ferguson was elected as leader. We are glad to report the work moving along nicely in both of these splendid Delta churches.

Pearl River Has Interesting Program

On January 23 at Carriere Baptist Church the Pearl River Associational Training Union held its quarterly meeting with an interesting program. The theme of the meeting was in keeping with the Southwide theme for the year: "We Are His Witnesses." The program began at 2:29 with a song service led by Roy Gordon, followed by a special prayer for the associational work for the new year. A devotional led by Rev. Sylvest of the Goodyear church using the scripture Luke 24:48 and Acts 1:8 was next in order. Following was special music by the Goodyear members. The discussions were as follows:

Ye Shall Be My Witnesses—Miss Katherine Seal, Pine Grove.

Glorify Thy Father—Mrs. Barefoot, Poplarville.

The Bible His Witness—Ed Sones, Picayune.

Inspirational — Rev. Campbell, Roseland Park.

A business session followed with Director J. L. Morgan, Jr., presiding.

Jones County Breaks Record In B. T. U. Associational Meeting

A report from Director J. C. Watson and Secretary Mary Story gives the last meeting of the Jones County Associational B. T. U. the best attendance and the best program they have had since the organization of the union. They met at Ellisville with a large crowd, and the program brought forth this expression from one who was present: "I usually stay away from such meetings because they bore me, but I want you to know that I really enjoyed that one. I want to congratulate the program committee." The interest in general is manifested by the number of unions that are sending in their reports to the associational director. We congratulate the officers of this growing

organization, and say that always zealous work in Jesus' name brings good results.

SUNDAY SCHOOL CLINIC

E. C. Williams

The Sunday School Board and our State Sunday School department are cooperating with the First Baptist Church of Greenwood in promoting a Sunday School Clinic the week of March 6-13.

A faculty of state and Southwide workers will be there to teach every department book, and also several general ones during the week. Also, a practical demonstration program of census taking, organization enlarging, visitation, etc., will be put on. One of the Sunday School Board workers will direct all the general and inspirational meetings, as well as teach some course of study.

Associational work, vacation Bible school work, organizing new schools will also be given special consideration.

The First Baptist Church, Greenwood, has gladly agreed to entertain with lodging and three meals per day, free of charge, about 35 or 40 pastors, superintendents, and associational superintendents whom we shall invite to attend the clinic.

What an opportunity! Any pastor, superintendent, or associational superintendent desiring to be one of these few to get the benefit of of this free entertainment for a full week, please send your name to this writer at once. The first to send in will be the first provided. Do this at once if you plan to attend.

A MILLION INTERMEDIATES!

Goal for INTERMEDIATE Sunday school work in EACH association.

1. An associational Intermediate superintendent.
2. An Intermediate conference at the monthly associational meeting.
3. A systematic effort to enroll every Intermediate.
4. New Intermediate classes and departments started.
5. An Intermediate department in every vacation Bible school.
6. Every Intermediate class organized.
7. Every Intermediate class and department registered.
8. Every Intermediate class and department using the Standard of Excellence as a guide.
9. Effective Bible teaching in every class.
10. Personal efforts to win the lost to Christ.
11. Daily prayer for Intermediate task by each worker.

OUR TASK—To reach, teach, win, guide, enlist EVERY Southern Baptist INTERMEDIATE POSSIBILITY!

Willie's little sister came to the school room door and handed the following note in to the teacher: "Teacher, please excuse Willie—he caught a shunk."

Country Gentleman: "Here, hold my horse a minute, will you?" Senator from Kentucky: "Sir, I am a member of Congress."

C. G.: "That's all right, I'll trust you."

R. T. POLLARD, MISSIONARY

Dr. R. T. Pollard, since 1896 a missionary of the Home Mission Board and the Board's senior missionary, died Monday morning, Jan. 17, at Selma, Alabama, where he was dean emeritus of the theological department of Selma University.

Born in Gainesville, Alabama, in 1860, the noted Negro educator and leader spent practically all of his life in his native state where he served for twenty-two years as president of Selma University, eight years as dean of the theological department, and intervening periods in his long career in the pastorate, being all the while, for nearly fifty years, an appointee of the Home Mission Board.

"But seek ye first the Kingdom of God and His righteousness and all these things shall be added unto you."

A telescope turned this way and that with its powerful magnifying lens is of no benefit if it does not or can not be focused. Last summer we dropped a dime in such a telescope for the privilege of viewing the distant mountains from this cliff that hung on the side of the road. But the focus adjuster was out of order and we saw nothing but a blur.

Our own lives can open up to distant, hitherto unexplored vistas if we adjust our lens and focus on the Kingdom of God. The mountains were there last summer, but we could not see them. The Kingdom of God and His righteousness are visible and accessible if we only turn our lives, adjust our thoughts, focus our dreams, and direct our desires toward Him, the Master of mountains, "whence cometh our strength."

Doctor (to his daughter)—"Did you tell the young man that I think he's no good?"

"Yes, but it didn't phase him. He said it wasn't the first wrong diagnosis you had made."

PIANOS

Baby Grand, real bargain. Rebuilt and guaranteed uprights and self-players, \$50 up. Cash or easy terms. Discount to churches and schools. Write

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Liquid, Tablets
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HEADACHE, 30 MINUTES.

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HEADACHE

Every person who suffers with headache, Neuralgia, periodic pains, Muscular aches and pains, from inorganic causes should be relieved quickly.

Capudine eases the pain, soothes the nerves and brings speedy relief. It is composed of several ingredients which blend together to produce quicker and better results.

Capudine does not contain any opiates. It acts quickly and restores comfort. Try it, Use it.

CAPUDINE

THE PREACHER AND HIS BIBLE

(Continued from page 11)

to my very being when I was a student for the ministry and was blessed with the privilege of studying under two great old teachers of homiletics, and practical theology. They taught us that God had a message for Paul, and each of the apostles, and that God needed their minds, and their own individuality, as well as their own spiritual powers to meet a peculiar world need, and so with the preachers of every generation and locality.

We are wondering today why preaching is not as effective and powerful as it once was. Our fathers pored over the Bible. They armed themselves with God's word, and depended upon the Holy Spirit, and surely that was the secret of their power and success. It was so in the apostolic days, in the dark days of the reformation, in the days of the great American revivals, and it is our supreme need today.

Dr. M. E. Dodd tells of going to an association in his state, and of the preacher who preached the associational sermon. He said that he was a plain, typical, country preacher, but that God had made him a power. Dr. Dodd said that he invited that man to supply his own pulpit once during his absence. He said that one of his deacons told him that the congregation of the First Baptist Church of Shreveport was shocked when that awkward man, with ill fitting clothes that told where he came from walked out to the pulpit. But he said that God took that country preacher who had a soul and mind committed to God and gave that great church a message that moved every heart.

God, is preachers armed with God's Word, the Bible, moved by the Holy Spirit, and with unreserved surrender and utter self-abnegation can, and, may I say, will turn back the terrible and tremendous sweep of godlessness that is upon us today. May we not pray that God will help each one of us to say, as we have never yet said it to Him: "HERE AM I, SEND ME."

BOB TAYLOR'S EPITAPH

Bob Taylor, twice Governor of Tennessee, U. S. Senator and one of the sweet singers of the South, left the following epitaph:

"I would rather be the humblest of those who have given hope to the hopeless and happiness to the distressed of my race than to live in history a conqueror with my hands stained with innocent blood. I would rather be written in history as one who loved his fellowman than to wear the laurels that encircle the brow of the Iron Prince. I would rather sleep in some quiet church yard, unknown and unremembered, save by those in whose hearts I have scattered seeds of kindness and on whose lips I have conjured smiles of joy, than to be confined in a sarcophagus of gold, with desolate homes as my monument and widows and orphans as living witness to my glory."—The Uplift.

SUBSCRIBE FOR THE BAPTIST RECORD.

BREAD ON THE WATERS

Wesson, Miss.,
January 12, 1938.

Rev. W. R. Storie.

Dear brother:

I see your article in the Baptist Record in regard to the Dillard church and I am moved to write a few words, about the birth of that church.

I was a young man just out of school, and was pastor of Clear Creek church. One day I met Mr. Dillard in Oxford, and he said to me, "I want you to hold a meeting in a school house I have built on my place; you just make my house your home, I will pay the bill." One Sunday afternoon my young wife, and myself drove down in that rich farming section and to our surprise the farmers were picking cotton. My wife got a little nervous, as we had been warned a number of times not to try to hold a meeting there, and if I did, they would break up my meeting with rotten eggs. Mr. Dillard's hospitality was splendid. He seemed not to be able to do enough for our pleasure and comfort. The house was crowded with people standing all around the wall. I came in at the back door and said, "Boys, I'm a young man and love to have a good time; listen, how many young men will stand by me, as long as I do the right thing?" They waved their hats and handkerchiefs and said, "Go to it preacher, we're with you."

The Lord gave us a great meeting. I baptized 27, and organized a church, as an arm to Clear Creek church. Looking back over the years that have gone by, I'm thankful that the seed sown so long ago is still producing fruit to the glory of God.

Brother Storie, you might read this letter to the church, and if they desire, you can send it to the paper under my name with what ever addition or correction they may see fit.

Yours after 40 years of service,
J. R. Taylor

Wesson, Miss.

Dear Dr. Lipsey:

There were four or five people present Sunday afternoon when this letter was read who were converted either in this meeting referred to or under brother Taylor's preaching a little later.

You may publish this if you care to.

In Jesus' name,
W. R. Storie

In response to a recent appeal sent out concerning the interest due on the bonded indebtedness of Baptist Bible Institute which is due February 1, Dr. W. W. Hamilton, president, announced today that \$2,831.12 of the \$6,420.00 has come into his hands. \$1,500.00 of the bonded indebtedness has recently been paid off, leaving the amount now \$105,000.00. Dr. Hamilton stated that during the past ten years twenty such appeals have been made to Southern Baptists and only twice have they failed to respond sufficiently to meet the payments on time.

John R. Dickey's Old Reliable
EYE WASH
Soothes, relieves and gives comfort to irritated eyes.

THE BAPTIST RESCUE MISSION

Her husband is dead, she is the mother of six children, the oldest a girl just a bit over sixteen. The mother goes two miles daily to work at \$21.00 dollars a month. Unable to properly care for her children the oldest scarcely more than a child falls into the hands of one who robs her of her virtue and she is soon to be a mother. The agonized mother pleads with me to help her care for the daughter. I wrote her today to send her to us and we would do all we could for her. She knew of no other door open to her in her distress. At best there is tragedy, but our Woman's Emergency Home greatly lessens the awfulness of that tragedy. We have to keep such cases from three to six months, often longer. Our friends in Mississippi have stood by us nobly.

—J. W. Newbrough

ALCORN COUNTY W. M. U.

The Alcorn County W. M. U. Executive Committee met Jan. 22, 1938 in the ladies' parlor of Corinth First Church with Mrs. J. H. Aldridge, the new superintendent. A few of the members were hindered because of bereavement and weather conditions, but the meeting was well planned and much interest was manifested by those present.

The associational standard was carefully presented, special attention being called to each new point. A challenge was made in behalf of the unlisted women in the rural churches, to which the committee pledged its most loyal support.

The duties of each chairman were discussed and one dollar per member is to be the union's goal for the Golden Jubilee offering. Goals for W. M. U. specials and associational funds were adopted.

All societies are planning to use the record charts and plans are under way for a rally in February. —Report made by Mrs. Willie Smith, assistant to Mrs. Aldridge.

REV. M. J. DERRICK

Members of Center Terrace Baptist Church do hereby tender their sympathies and respect to the wife and loved ones of Rev. M. J. Derrick in the following resolutions:

Whereas, on December 25, 1937, our Heavenly Father in his infinite wisdom saw fit to call the spirit of our beloved friend and brother Rev. M. J. Derrick home to be rewarded for his many toils and labors rendered here for his King and Master.

Facial Blotches

To ease the stinging soreness and aid healing, bathe with Resinol Soap—then apply

Resinol

Wintersmith's Tonic
FOR
MALARIA
AND
A Good General Tonic

Whereas, in the death of brother Derrick the state lost a great citizen and the Baptist church lost one of its truest and most tireless workers.

Whereas, in one of our most trying times brother Derrick was called to our church as pastor and served us most faithfully for two and one-half years, during which time the church made much progress.

Therefore, be it resolved that the full membership of Center Terrace Baptist Church extend to the good wife and loved ones of brother Derrick our heartfelt sympathies, and a copy of these resolutions be placed on the minutes of the church, a copy be sent to the Baptist Record for publication, and a copy sent to Mrs. M. J. Derrick.

M. Q. Graham

J. H. Giles

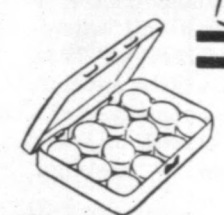
Bertha McKay

Resolution Committee

Miss Margaret Frost, field secretary of the Sunday School Board, was guest speaker during the week of January 18-21 at Baptist Bible Institute speaking each day on the subject, "Sunday School Work as the First Unit of Missions." She was also guest lecturer in several classes during the week. Miss Frost is the daughter of the late Dr. J. M. Frost, the founder and first secretary of the Sunday School Board.

2 Steps in Fighting Discomfort of COLDS

1. ENTERS BODY THROUGH STOMACH AND INTESTINES TO EASE PAIN.



2. RELIEVES THROAT PAIN RAWNESS.



All it usually costs to relieve the misery of a cold today—is 3¢ to 5¢ — relief for the period of your cold 15¢ to 25¢. Hence no family need neglect even minor head colds.

Here is what to do: Take two BAYER tablets when you feel a cold coming on — with a full glass of water. Then repeat, if necessary, according to directions in each package. Relief comes rapidly.

The Bayer method of relief is the way many doctors now approve. You take Bayer Aspirin for relief — then if you are not improved promptly, you call the family doctor.

15¢ FOR 12 TABLETS
2 FULL DOZEN 25¢

Virtually 1 cent a tablet

B.

BR
Field

A few weeks from Gulfport the Re-built notation, That was would be a tists and the sissippi to f of the buildi This bring

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Often I returns fr others in went out s instead of s to buy all

Rev. W the First has just the Bapti in prepar Recently l amination Louisville.

Dr. W. of Baptist ed today rolled in 21 for t stated th rollment has been est bein Perhaps theologics of the sc students for the s Price B Heath, D

B. O. B. F.

BRYAN SIMMONS
Field Representative

A few weeks ago a good woman from Gulfport sent a contribution to the Re-building Program with this notation, "For the Coast Cottage." That was a fine suggestion. It would be a fine thing for the Baptists and their friends in south Mississippi to foster the erection of one of the buildings in our new program.

This brings up the question of Memorials

It has ever been the custom to erect worthy memorials to men and women who have served well in their day and generation. What would be more fitting than to memorialize such a life with an investment in buildings erected to render service to the needy for the glory of Christ?

It is the purpose of the trustees to transfer from the old buildings to the new the memorial names already in use. There will be the Jennings building and the Carter building. It is agreed that there will be a building erected as a memorial to another who is deserving of the honor.

Some Suggestions

It would be fine for some family or some church to provide the funds for the erection of the new home for the superintendent.

It is estimated that it will cost about \$500.00 per child to erect our new dormitories. How fitting it would be to honor a noble father or a devoted mother by providing for the constant care of at least one child in his or her memory. Likewise parents could provide for the care of a child in memory of a son or daughter that God has taken to the heavenly home.

Then there will be special rooms and departments that could be used as memorials. May the Lord lead you in your thinking concerning these matters.

No Gas Wells

Often I am asked, "What are the returns from the gas wells?" Like others in this section, our gas well went out some months ago and instead of selling gas we are having to buy all we use.

—BR—

Rev. W. R. Hamilton, pastor of the First Church, Hope, Arkansas, has just closed ten days work in the Baptist Bible Institute library in preparation for his Ph.D. thesis. Recently he passed his doctor's examination in the Southern Seminary, Louisville.

—BR—

Dr. W. W. Hamilton, president of Baptist Bible Institute, announced today that 247 students are enrolled in B. B. I. through January 21 for the second semester. He stated that this is the largest enrollment of the Institute since he has been president, the next largest being 236 students in 1929. Perhaps the largest enrollment of theological students in the history of the school are now enrolled. New students from Mississippi enrolling for the second semester include: J. Price Brock, Tylertown; T. L. Heath, Duck Hill.

SUNDAY SCHOOL LESSON

(Continued from page 10)

in need, but you do not realize it; hence, I can not help you."

You have seen sick people whom the physician could not help, because those sick people were convinced that they were not sick at all. I recall a poor unfortunate lady who was drawn all out of shape with rheumatism, who would sit and tell you out of the corner of her mouth that she had been healed and was now entirely well.

I know a lot of chaps like that. Morally crooked, they think, or pretend to think, that they are all right.

II. A Question About Fasting.
Mark 2:18-22.

(1) Criticism and answer. The Pharisees asked a critical question, a fault-finding question. "The disciples of John fast regularly and we fast regularly. Now, why do your disciples refuse to fast? We are the religious segment of the Jewish society. We make the standards here. Do you and yours choose to disregard the standards which our fathers set, and which we observe?" Our Lord's answer contains the germ of the idea that there is a time for everything which ought to be done. Men ought to fast when that action is appropriate. A man would look like a fool if he prepared to go swimming by donning an aviator's suit. A man would be regarded as a dunce if he came to compete in a foot race, or a running broad jump, or a pole vaulting contest all togged out in his football outfit.

Likewise a man would appear out of place and out of tune if he brought to the house of mourning or to a funeral a carefree smirk and a disposition to chatter and make a joke of the solemn occasion. By the same token, any one who would bring to a wedding a funeral face woe-be-gone attitude, who would refuse to partake of the wedding festivities, abstain from all food and heave a doleful sigh when spoken to, might very greatly oblige his host by leaving the wedding.

So our Lord says that His disciples are happy now, because He is with them. When He is taken away, one of these days, then they will be sad, and will feel no need of food. They will fast when their inward dispositions demand it of them. To fast is a good thing on occasion now and always will be, when men are fasting in spirit. When men are so concerned for their sins or for the sins of others, so overborne by some great trial that they feel no need of food, a fast is most appropriate.

(2) An illustration of the difference between Christianity and Judaism.

Judaism was the old. Like a worn-out, threadbare, yea, ragged garment, which covered no nakedness and imparted no warmth. Whoever will patch that old garment up with

unshrunk cloth will be acting very foolishly. As soon as the new patch shrinks, it will tear itself loose from the old garment and leave a worse hole than it was sewn on to patch.

The trouble with a lot of Christians right now is that they have never learned that Judaism is a worn-out garment with which they have nothing to do. I have in my study a book on the subject of Personal Evangelism in which the Baptist author states that the Old Testament Commandments spank a man up to Jesus so Jesus can save him, and that Jesus, by the grace of God, takes the man out from under the law and saves him, and then puts him back under the law as a rule of life for the remainder of his stay on the earth. My brother should have read and pondered what the Lord here says before he wrote that piece of Judaism into his book.

The old wine skins are the old systems again. The warning against using old wine skins for new wine is a warning against trying to mix Judaism and Christianity. The effort to do so has been the fecund cause of a great deal of religious staggering and wobbling in the world.

—BR—

BLUE MOUNTAIN COLLEGE B. S. U.

—O—

As one semester ends and another begins, Baptist students at B. M. C. are putting fresh blood into their veins. They have elected the following girls for the remainder of the college year to serve as their leaders. B. T. U. presidents:

Cora Mae Marrott, Chingkiang, Central China.

Gladys Cockrell, Indianola, Miss.

Carolyn Eubanks, Sallis.

Anita Thigpen, Bay Springs.

Marie Durham, Winnfield, La.

Y. W. A. circle leaders:

Margaret Thompson, Hollandale.

Miriam Cooper, Greenfield, Tenn.

Nell Wood, Pontotoc.

Frances Bell, Olive Branch.

Carlina Crider, Durant.

Sadie Roberts, Louisville.

Jeanette Thigpen, Bay Springs.

Marie Gary, Eupora.

Girls from three different states and one foreign country!

"I've brought in a little bill for your boss—"

"Sorry, he has gone on a business trip—"

"—a bill that I thought I'd like to settle up."

"—but he just returned a few minutes ago!"

—BR—

Farmer: "You must be brave to come down with a parachute in a gale like that."

Stranger: "I didn't come down with a parachute. I went up with a tent."

—BR—

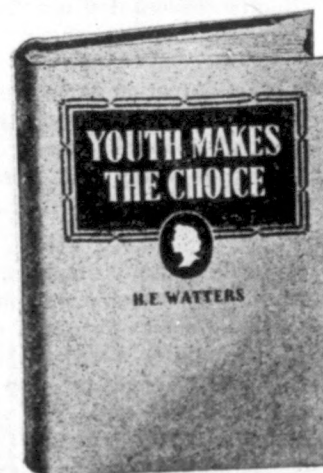
A gentleman was walking down the street with his little boy at his side when the youngster cried out, "Oh, Pa! There goes an editor."

"Hush, hush," said the father. "Don't make sport of the poor man. Nobody knows what you may come to yourself some day."

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In contrast we show here a modern edition built by Wicks, the magnificent installation in Trinity Church at Geneva, New York.
Small or large, for residence, studio, or church, these organs are the same unexcelled quality of workmanship and artistic achievement—and are built to give lasting, uninterrupted service.
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HIGHLAND-ILLINOIS-DEPT.
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HEALING HUMANITY'S HURT

By Louis J. Bristow

SOUTHERN BAPTIST HOSPITAL

New Orleans, Louisiana

SHE IS GRATEFUL

Mrs. T. O. M., of Louisiana, writes: "I wish to thank you so very much for the kindness you have shown me in giving me a chance to regain my health. I prayed that God would direct me and I feel that I had the answer. I was so well treated and felt so happy over the results of the operation, also so grateful, that I wish I could pay my bill."

She is only one of the scores whom we help every month.

Mrs. M. A., of South Carolina, writes: "I wish to express my deep appreciation for every kindness which was shown me. I am indeed grateful for the service. For several years I looked forward to reading the articles about the Hospital printed in the *COURIER*, but did not dream then that I would ever be a patient there. I hope that God will continue to bless you as you serve Him."

A prominent business man from Memphis, Tenn.: "I wish to compliment your efficient organization. The nurses were courteous, considerate, and attentive. I was most fortunate to be able to leave my family in such good hands. I want to take this opportunity to thank you most sincerely for the many courtesies extended to them."

DEACON BADLY BURNED

He is 45 years old and is a deacon of his church. He was very severely burned in an accident while at work, and for days it was thought he would not live. His pastor and a fellow deacon (who served as a member of the Hospital Commission for a number of years) asked me to admit him as a free patient; for like so many laboring men he had not been able to accumulate anything for such an emergency. Of course he was admitted, and is being tenderly nursed back to strength. It will be a long drawn out case, for his body and arms and legs and feet were badly burned. But is it not a fine thing that Southern Baptists have a hospital where pastors and deacons can place their church members for adequate treatment in such circumstances?

One who puts money into this hospital has part in its service to the needy. "Inasmuch as ye did it . . . ye did it unto me."

A PASTOR'S LETTER

She was weak and frail-looking, and as she entered my office she handed me a letter from her pastor. It read, in part, as follows: "This will introduce to you Mrs. Tom Blank. She is in need of a long deferred operation. Her husband is working part time on relief and they are not able to pay for hospitalization. I wonder if you would not think her case exceptional in the light of the fact that she is the most active missionary woman in our church? She was president of our society last year. She helps conduct two regular preaching missions and one Sunday school among the French. The money she and her husband have spent on this work would far more than pay for her hospital treatment if they had it now. Our church has just completed a new educational building, because of the challenge in this section. We do not have any money just now for matters of this kind, but I can give you my word that we will take an offering a little later for this purpose, or will give the Hospital a shower."

However, neither the letter nor the case is exceptional. The pastor is a faithful worker in

a difficult field in southwest Louisiana. He is not familiar with conditions elsewhere in the South; but we receive many letters asking us to regard as exceptional the case presented. The world is full of sorrow and of woe; sufferers who bear their pain in silence; and then appeal to their Christian brethren for relief. The Southern Baptist Hospital is set for Healing Humanity's Hurt; and we want to fulfill our mission. In less than 12 years we have spent more than a quarter of a million dollars caring for poor sick folk. We need an addition to our building, to care for others. A multitude of small gifts sent direct to us would build what we need. And a contribution would be a wise investment in Christian benevolence.

"OUR OLD FRIEND"

There is in Picayune, Mississippi, a man who is one of the most outstanding business men of that State, and a Baptist. He is a good friend of the Southern Baptist Hospital, and of thousands of people. I have heard many, many tributes paid to him by those whom he has helped, albeit he is too modest ever to say anything about his own benevolences. Time and again when some poor person from his section of Mississippi has come to this hospital, this brother, busy man that he is, has written to me asking me to look after the case; and he has proved his sincerity of friendship again and again. I have just received a letter from his saying, "Our old friend T. S. is again in your hospital. He has had a hard time, and is 'up against it.' I will deem it a personal favor if you will visit him, and see that he wants nothing." When I visited Mr. S. and told him I had heard from our mutual friend, the sick man's face brightened and he said, "Now there's a Christian if ever there was one"; and he told me how this brother befriended and helped the sick man in time of great need. I did not tell him the contents of the letter, but I think he guessed, from the way in which he spoke. And I am sure that sometime this great, busy business man will hear from his Father, "Inasmuch as ye did it unto one of the least of these."

What an opportunity this Hospital offers for service to the suffering and needy!

The Waldo Burton Home for Boys is a Christian orphanage in New Orleans. The Southern Baptist Hospital gives free service to the boys who are sheltered there.

The Salvation Army does a Christian work which few churches engage in; and the Southern Baptist Hospital gives free service to those for whom the Army makes request in its ministries.

\$10,000 FOR A PET CAT

Headlines that run clear across the front page of this afternoon's papers read: "Wills \$10,000 to New Orleans Pet Cat," and the story tells that Mrs. Linnie O. Beneke who died in the Southern Baptist Hospital recently left \$10,000 for the cat's use and care. The woman's will was probated in Civil District Court in New Orleans today, and the cat is to get "fresh, tender meat and liver, hot fresh bread and hot milk every day; salmon, shrimp, cooked oysters, tender cooked meat and other food" so long as it lives.

This will indicate how sincerely Mrs. Beneke loved her cat, and she wanted to provide for its needs after her death. There may be differences

of opinion respecting the wisdom of the bequest, but no one can doubt where the woman's interest was.

Just now as I write there are in the Southern Baptist Hospital in New Orleans four old women—all of them homeless, penniless, friendless, objects of the charity of Southern Baptists. I am just thinking what a wonderful thing it would be if someone would give this Hospital a sum of money with which to care for poor old sick folk! We believe we are doing a worthy work, and we would guard well and use wisely anything entrusted to us.

There are on my desk as I write this 36 letters from persons in states other than Louisiana asking us to admit poor sick persons who are unable to pay. What an opportunity for service!

I am wondering if one thousand persons of philanthropic spirit would give us \$100 each, with which to build a much needed addition to the Southern Baptist Hospital?

About 100,000 persons have been patients in the Southern Baptist Hospital in New Orleans, of whom more than 20,000 have been given free service.

In the Book of the Acts of the Apostles the first "act" recorded after Pentecost is the healing of a lame man, at the beautiful gate of the Temple.

"The poor ye have always with you," and it is to care for such folk that the Southern Baptist Hospital in New Orleans needs a new building.

COURTESY TO MINISTERS

It is the custom of the Southern Baptist Hospital to give a fifty per cent discount from regular rates for hospital service to a minister or any dependent member of his family. If at the end of the year we find we are able to do so, we remit the indebtedness of such preachers as seem to find it difficult to pay their bills. Cheerfully would we give free service to all preachers and their dependents but we are not always in position to do so: hence the policy we have adopted. We have never closed a year with a deficit, and every year we have remitted the indebtedness of many persons, trying to distribute our gifts wisely. We have never practiced doing a larger volume of free works than our means would allow. We believe we have no moral right to go into debt doing free work, and then ask the denomination to pay for it. We will use whatever is given us for the purpose, and whatever we earn from pay patients, to help the poor, whether ministers or others.

CANNOT SEE HOW

The Rev. Alfred Schwab, superintendent of Acadia Baptist Academy (a French mission of the Home Board), wrote us about taking as a free patient the wife of one of the teachers. Of course we admitted the woman, and she was healed after surgery; for we give free service to all Home Board workers. Brother Schwab wrote, "I can not see how the Southern Baptist Hospital can do so much free service." Nevertheless, we do it; and are happy in our work. Moreover, in the providence of God, we have never run into debt.

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